The Times

CHURCH AND EMPIRE NUMBER

No. 45,548 LONDON, WEDNESDAY, JUNE 25, 1930

"THE PARISH CHURCH OF THE EMPIRE"

CHILD RESCUE—
EMPIRE SETTLEMENT

TOO few of those who can help substantially know of the Fairbridge method of rescuing little children from want and suffering, from the crowded cities of the Homeland, and of transplanting them to one of the most beautifully situated estates in Western Australia; where the boys and girls become radiantly healthy and happy and grow into young manhood and womanhood to face life in the true spirit of Empire builders.

The Fairbridge Farm School aims, first of all, at providing a genuine HOME atmosphere within which children can grow and unfold naturally. Therefore, the children are housed in cottage homes, each with its housemother. Each housemother is chosen for her motherliness, and each cottage is a home—a growing place for souls.

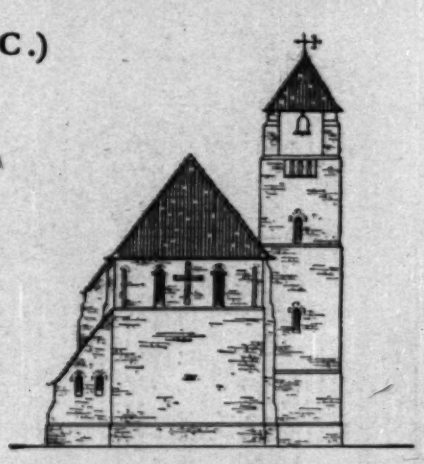
Next, it is a SCHOOL where children are educated. The aim of education, in the Fairbridge Idea, is chiefly to make and mould characters full of love, the spirit of service, the passionate loyalty to duty, which made Kingsley Fairbridge so full and fine a man.

Then, it is a FARM school. The children grow up in an atmosphere of farm life, in the midst of sheep and cattle, and fields and gardens. They are trained for agricultural and domestic life by skilled men and women.

SO, in HOME, SCHOOL AND FARM, the children develop in freedom, naturalness, usefulness. They become good serviceable citizens, enjoying life, enriching the Commonwealth by their characters and skilled industry, serving their fellows and in that service serving and pleasing their God. The cry which goes up, more or less unheeded, from our great mass of young life, "Give us a chance; only give us a chance," is answered by a beckoning gesture from our great oversea Dominion, and the question is: Who is to bring the beckoning and the beckoned together, that the latter may find a new life and an economic opportunity such as they would never enjoy here in their native surroundings?

The Child Emigration Society is labouring to give effect to such a conception and is doing a work which is capable of indefinite and almost unlimited expansion. But we *do* need immediate financial assistance!

THE CHILD EMIGRATION SOCIETY (INC.)
(THE FAIRBRIDGE FARM SCHOOL, PINJARRA, WESTERN AUSTRALIA)
FOUNDED BY KINGSLEY FAIRBRIDGE IN 1912
SAVOY HOUSE, STRAND, LONDON, W.C.2.
Cheques and Orders payable "The Child Emigration Society" and crossed "Westminster Bank Ltd."



Transplantation within the Empire

A Human Business Proposition

200,000

SOULS WERE TRANSPLANTED by the Salvation Army in the past 27 years. Less than one per cent. failed.

Many were financially assisted in order to give them the opportunities they sought. Tens of thousands of Britain's able-bodied employable men, women, boys and children seek similar opportunities.

"Human, spiritual, racial, and Empire considerations cry aloud for an immediate, generous, definite, and forward policy." General E. J. Higgins.
The Times, Saturday, June 7, 1930.

CORRESPONDENCE INVITED

Write:—
THE DIRECTOR OF MIGRATION,
THE SALVATION ARMY
MIGRATION AND SETTLEMENT DEPARTMENT,
3, Upper Thames Street, LONDON, E.C.4.

THE BIBLE IN THE EMPIRE

The British and Foreign Bible Society exists to make the Bible the common possession of all mankind. One-third of its work is done among the 450,000,000 people who comprise the British Commonwealth of Nations.

If you travel from Gibraltar to Hong-Kong, you will find the Bible Society busy in every country.

From Australia and Canada to Tristan da Cunha and Malta, in the self-governing Dominions, Colonies and Dependencies, the Bible Society is distributing the Scriptures in the language of the people. None is too large, and none too small, for the Bible Society to help.

Through this Society in Canada and Newfoundland, the Scriptures are being distributed in more than 110 languages.

When the Society was founded in 1804, not a single version of the Scriptures existed for any of the 50,000,000 Africans who are now British subjects. To-day there are 211 versions and all but 19 of these have been published by the B.F.B.S.

Do you realize that of every four British subjects three are Indians? The population of India numbers 319,000,000. The Bible Society aims at rendering the Holy Scriptures accessible to all our Indian fellow-subjects. It has now published over 90 versions of the Bible, or of some part of it, for them.

For the World, including the Empire, the Bible Society has published or circulated the Scriptures in 630 languages.

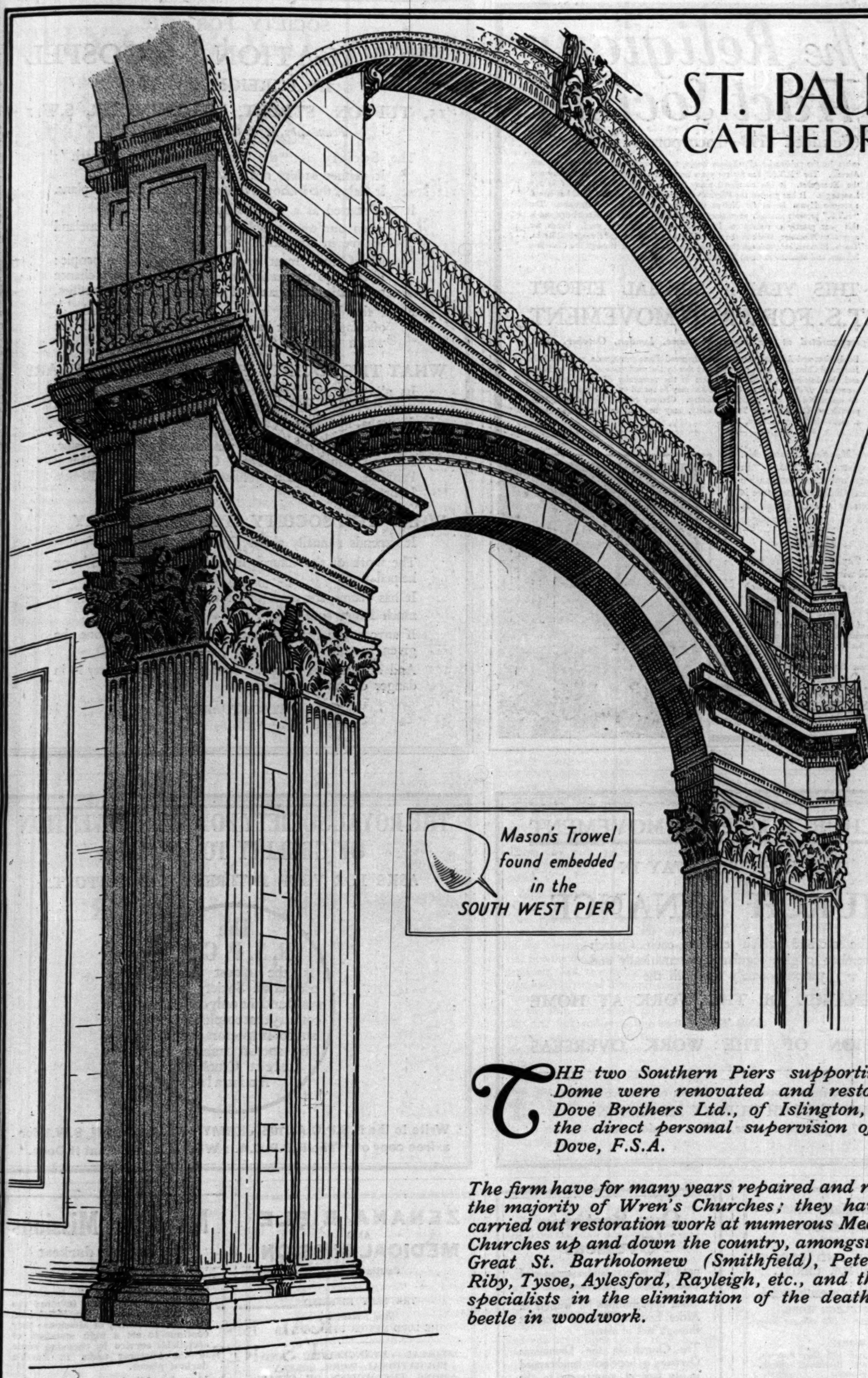
The Committee appeal for an annual income of £450,000 to enable them to maintain and extend this work. Contributions will be welcomed by the Secretaries,

BRITISH & FOREIGN BIBLE SOCIETY
146, Queen Victoria Street, London, E.C.4

ELECTRICAL ENGINEERS to ST. PAUL'S RESTORATION
for ELECTRIC LIGHTING, POWER WIRING, Etc.
JOHNSON & MURRELL ELECTRIC COMPANY LTD.
(E. F. JOHNSON, A.M.I.E.E., Managing Director)
223, UPPER THAMES STREET, LONDON, E.C.4

BROWN BAYLEYS STAINLESS
Trade Mark.

STAINLESS STEEL and IRON
Made by the Inventor at
BROWN BAYLEY'S STEEL WORKS, Ltd., SHEFFIELD.



ST. PAUL'S CATHEDRAL

Mason's Trowel found embedded in the SOUTH WEST PIER

THE two Southern Piers supporting the Dome were renovated and restored by Dove Brothers Ltd., of Islington, under the direct personal supervision of F. L. Dove, F.S.A.

The firm have for many years repaired and restored the majority of Wren's Churches; they have also carried out restoration work at numerous Mediaeval Churches up and down the country, amongst others Great St. Bartholomew (Smithfield), Petersfield, Riby, Tysoe, Aylesford, Rayleigh, etc., and they are specialists in the elimination of the death-watch beetle in woodwork.

DOVE BROTHERS
LONDON.

The Religious Tract Society

(Founded 1799—Incorporated 1899)

This crest of The Religious Tract Society depicting the Dove of Peace and the symbol of eternity has been in use for over 131 years.

exists for the publication of religious books, tracts, and periodicals at Home and Abroad. The "R.T.S." has for 131 years been the Helper of the Missionary and the Evangelist. It has circulated many millions of Books and Tracts in 297 Languages. It has printed the Pilgrim's Progress in 123 Languages, and has issued 1,500,000 Hymn Books for Native Christian Churches in 70 Languages. The "R.T.S." presents annually more than 7,000 Prizes for Scripture Knowledge and is this year greatly extending its Prize Scheme. It urgently needs Funds for aggressive Missionary Work in the production and distribution of Evangelical Books, Tracts, Pictures, etc., through the Missionaries Abroad and through the Churches, Schools, and Missions in Great Britain.

THIS YEAR'S SPECIAL EFFORT

THE R.T.S. FORWARD MOVEMENT

inaugurated at the Mansion House, London, October, 1929.

Bolshevism and Atheism carry on a widespread Press propaganda, particularly in India and China; we want to counteract this by the production of Christian Books and the distribution of Christian Tracts in the vernacular of these and other countries. *Will you help us?* Donations may be spread over five years and may be earmarked for any particular country. Cheques crossed Lloyds Bank Ltd., payable to The Religious Tract Society, may be sent to the SECRETARIES, 4, Bouverie Street, London, E.C.4.

Speaking at the Mansion House, Mr. Arthur Innes Maybew, C.I.E., said: "In India alone there are 5,000,000 native Christians, and good Christian literature is an absolute necessity if such people as these are to stand up against their pagan surroundings."

The Rev. Arthur Taylor said: "We want to flood the world with simple leaflets and booklets written in the homely speech, not undignified, of the common people."

Full particulars of The R.T.S. world-wide Forward Movement or of the general work of the Society, gladly supplied by The Rev. F. Last Bedwell, M.A., Home Superintendent,

THE RELIGIOUS TRACT SOCIETY,
4, BOUVERIE STREET, LONDON, E.C.4

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS

15, TUFTON STREET, WESTMINSTER, S.W.1

Founded by Royal Charter in A.D. 1701

The Society is "the handmaid of the Church":
It neither orders nor controls the work—
It helps the Bishop overseas to do the work he plans.

It was started as a "Fair Play Club,"
when our own people began leaving the homeland to live in America.
The Church must be as pioneering as the people: If they go pioneering, they must have every chance to remain Christian and train up Christian families.

From the beginning it also undertook the task of offering to other races that Christian basis of life which we value for ourselves.

WHAT THE SOCIETY HAS DONE IN 228 YEARS

Its glory is, the number of dioceses it so helped that now they are self-supporting; e.g., in the U.S.A., in Australia, in Eastern Canada.

It helped the work of such missionaries as John Wesley, Bishop Broughton, Bishop G. A. Selwyn, Bishop Patteson, Archdeacon Johnson of Zululand, Bishop Heber, Bishop Lefroy.

WHAT THE SOCIETY IS DOING TO-DAY

It expends annually about £300,000.

The work of the Church in sixty-three dioceses is being helped now.

It has claims, for work of great importance, that need a much larger sum.

If anyone will help, practical information can at once be given how to help.

And at this time of great opportunity, the Society is in danger of having to retrench!

STACY WADDY
Secretary

THE CHURCH DUPLEX MOVEMENT

THE EFFICIENT WAY IN

CHURCH FINANCE

The method which enables each Church member to give regularly, systematically and proportionately for both the

MAINTENANCE OF THE WORK AT HOME
AND THE
EXTENSION OF THE WORK OVERSEAS

Particulars free from Captain T. F. Watson or The Secretaries:—
THE CHURCH DUPLEX MOVEMENT
57 (T) Mount Avenue, Ealing, London, W.5.

THE ROYAL SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS

ASKS FOR YOUR INTEREST AND SUPPORT.

The R. S. P. C. A. is the oldest Animal protection Society in the world and the only one in this country that employs a large staff of Inspectors qualified by special training to detect Cruelty to Animals

Write to the R.S.P.C.A., 105, JERMYN ST., LONDON, S.W.1, for a free copy of "The R.S.P.C.A.: What It Is and What It Does."

Church of England Zenana Missionary Society

(FOUNDED 1880.)

INDIA'S WOMEN AND CHINA'S DAUGHTERS FOR CHRIST.

Recruits and Funds are urgently needed.

ZENANA AND VILLAGE WORK
18,864 Zenanas and 1,492 villages were visited last year.

EDUCATIONAL WORK
The C.E.Z.M.S. has 137 Day Schools, 29 Orphanages and Boarding Schools, and also normal classes.
21,326 pupils are regularly taught.

MEDICAL WORK
21 Hospitals and 24 Dispensaries, with (last year) 12,503 In-patients and 342,639 Out-patients' attendances.

INDUSTRIAL
There are seven Industrial Homes and six Special Schools for the Blind and Deaf in India, Ceylon, and China.

Subscriptions and Donations will be gratefully received by
The Secretaries,
Church of England Zenana Missionary Society,
19-21, Southampton Street, Fitzroy Square, London, W.1.

Our Brethren Overseas

need the prayers and assistance of God's people in the Homeland.

Great opportunities for witness in Africa, East and West, are being lost through lack of means.

The Church in the Dominions Overseas is hopelessly handicapped in its task of ministering to the newer settlements for the same cause.

Prayer, support and service given now will produce an abundant harvest.

Your contribution will be gratefully acknowledged by the Secretary.

The Colonial and Continental Church Society

9, Serjeants' Inn, Fleet Street, London, E.C.4.

ZENANA BIBLE AND MEDICAL MISSION

Established 1852.

President:
THE LADY KINNAIRD
Hon. Treasurer:
THE LORD MESTON OF DUNOTTAR

MEDICAL — EVANGELISTIC — AND EDUCATIONAL WORK SOLELY AMONG THE WOMEN OF INDIA

EVANGELICAL AND INTERDENOMINATIONAL

The only British Missionary Society working in Sholapur. Its Hospitals, Schools, and Babies' Homes are known all over India.

Hon. Secretary: REV. E. S. CARR, M.A.
Secretaries: REV. DR. CARTER.
MISS E. MARRINER.

33, SURREY STREET, STRAND, LONDON, W.C.2.

Moravian Missions

in Earth's darkest places.

The Moravians were the heralds of the Reformation; they inspired the 18th Century Revival; they anticipated the modern comity of Missions; they continue to set a high standard of sacrificial service by choosing some of the toughest tasks in Earth's darkest places.

Moravian Missionary work touches all the Continents, and those won from heathenism abroad number three times as many as the Mother Church.

3 NEW MISSION STATIONS HAVE RECENTLY BEEN OPENED IN BRITISH GUIANA.

This is yet one more hard field for missionary work. A new Missionary is being sent out. We ask for funds for his support. Will you respond?

Contributions, which will be gratefully acknowledged, should be sent to the Rev. Edgar Swainson, Secretary, London Association in Aid of Moravian Missions, 7, New Court, Lincoln's Inn, London, W.C.2.

CITY OF GOLD

by

Hatton Crawford

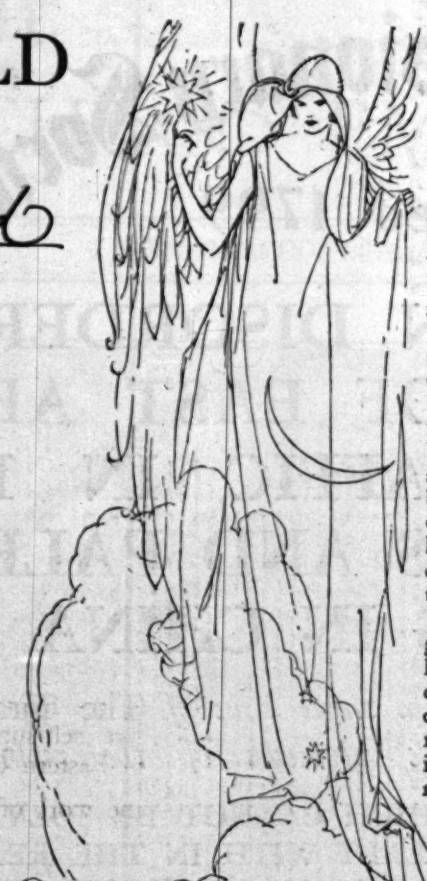
WE are all here in London, because ourselves or our fathers believed that the streets were paved with gold; so easily was it won, they said, and so vastly stored in the houses.

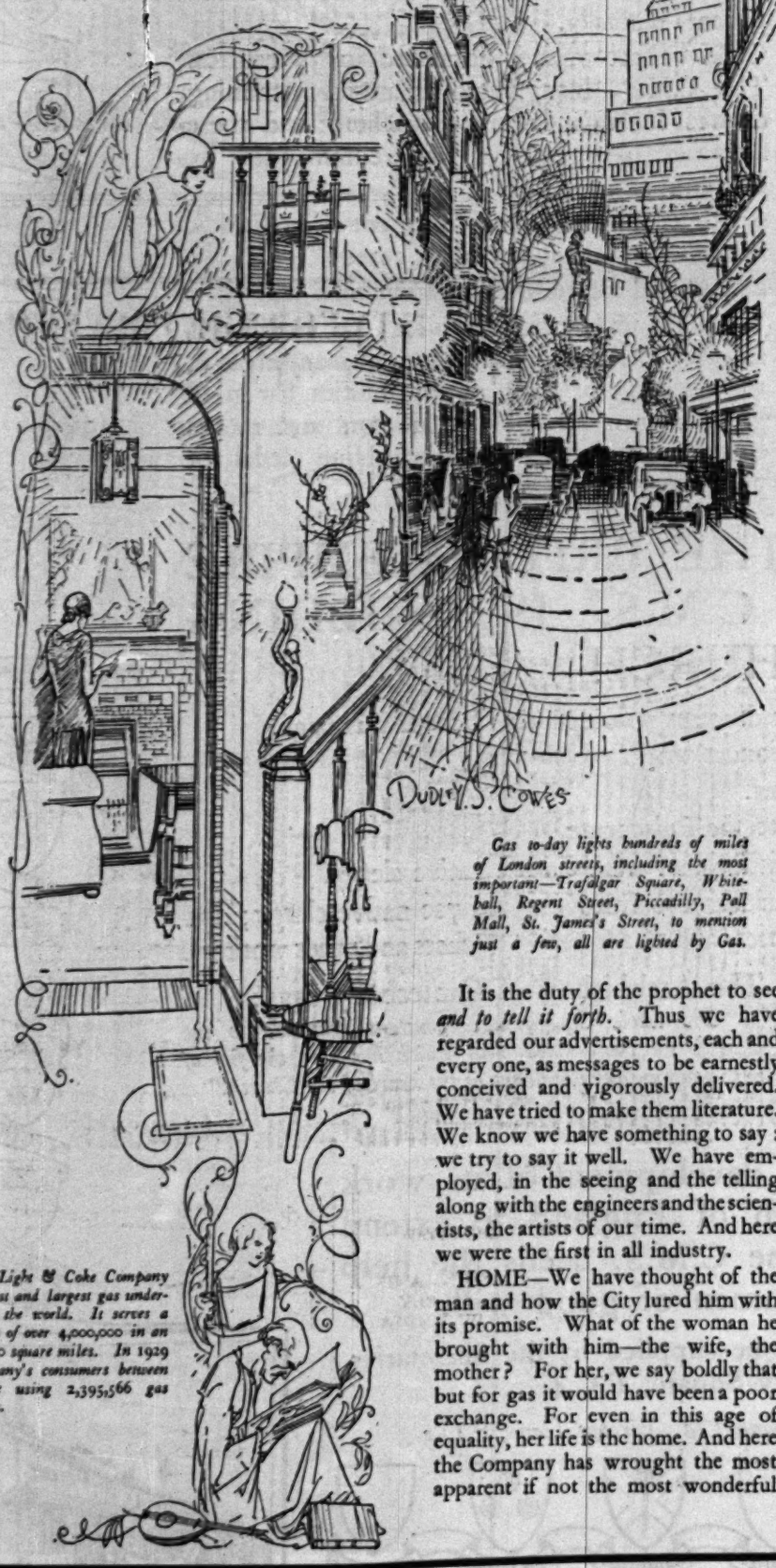
For this dream we turned our backs upon the village and its church and tramped away to live beneath Bow Bells. We left the beauty and the rigour of country life for the splendour and comfort of the town. How splendid and how comfortable we are, we shall, then, never cease from wondering. That we left beauty we know: have we found splendour? That we escaped rigour, our gentle memory forgets: but have we found comfort? Above all, have we—silly countrymen, turned sharp Cockney—have we struck gold?

Is there gold to be won in the workshops? The streets, are they paved with gold? Man of London, have you a golden home? Remember, for all these things you came: and without them you have failed.

THE THREE MESSAGES—for over a hundred years we have been proclaiming these three messages in the Home, in the Street, in the Factory.

For we do not stop short at making gas. That would be hiding our light, heat, and power under a very foolish bushel. Our function is not only to make good things, but to proclaim them; to proclaim not only them, but their uses. Here in our works and in our service departments we are perpetually stimulated to fresh ideas that offer a new function for gas.





Gas to-day lights hundreds of miles of London streets, including the most important—Trafalgar Square, Whitehall, Regent Street, Piccadilly, Pall Mall, St. James's Street, to mention just a few, all are lighted by Gas.

The Gas Light & Coke Company is the oldest and largest gas undertaking in the world. It serves a population of over 4,000,000 in an area of 460 square miles. In 1929 the Company's consumers between them were using 2,395,566 gas appliances.

It is the duty of the prophet to see *and to tell it forth.* Thus we have regarded our advertisements, each and every one, as messages to be earnestly conceived and vigorously delivered. We have tried to make them literature. We know we have something to say: we try to say it well. We have employed, in the seeing and the telling along with the engineers and the scientists, the artists of our time. And here we were the first in all industry.

HOME—We have thought of the man and how the City lured him with its promise. What of the woman he brought with him—the wife, the mother? For her, we say boldly that but for gas it would have been a poor exchange. For even in this age of equality, her life is the home. And here the Company has wrought the most apparent if not the most wonderful of its revolutions in the City's life. Years ago, and before all others, the gas industry set itself to deliver the young wife from the profitless drudgery of housework, in which all but idealists know is lost the true work and joys of home, the companionship that the husband had hoped for, and the time to play with her children.

Here is our first message to the people of London. We bring into all your houses the true gold of happiness. It is a message we shall never weary of preaching, and year by year in hundreds of thousands we win new followers.

STREETS—By night 45,000 street lamps are lit by gas in the Company's area. Wherever a lamp shines strong enough to penetrate the fog, yet soft to save the glare in the motorist's eyes, that lamp is lit by gas. Whitehall, Kingsway, and Regent Street are all gas-lit: and Pall Mall, noblest of all, has been lighted by the Company for over a century. At Watson House, itself brilliantly lit beside the River, photometric tests are in constant process and the design of lamps is thoughtfully studied.

By day, paradoxically, gas brings its greatest service to the lighting—Nature's lighting—of our streets. For Gas, the pre-eminent smokeless fuel, does not create a curtain of smoke between us and the sun's rays. So long as coal is burned, mist is converted into the famous London fog, now red, now yellow; the time of millions is wasted, their tempers lost. For fifty miles round London vegetation languishes under our shameful pall of smoke. Tar chokes the stomata of the leaves, and acids are deposited. Public Parks lose their verdure, gardens fail to flourish, allotments mock their cultivators. Above all milk and the green foods—cabbages and turnip tops—cannot be produced profitably within the accursed area, but must come from afar, losing in freshness and gaining in cost; and seldom does the townsman get the double benefit of raising his own greens. These and milk are the protective foods, and without them the people perish.

In nine years the use of Gas for industrial purposes in this Company's area alone has increased by 100%. The amount of Gas sold by this Company last year for industrial purposes was 2,500 millions of cubic feet.

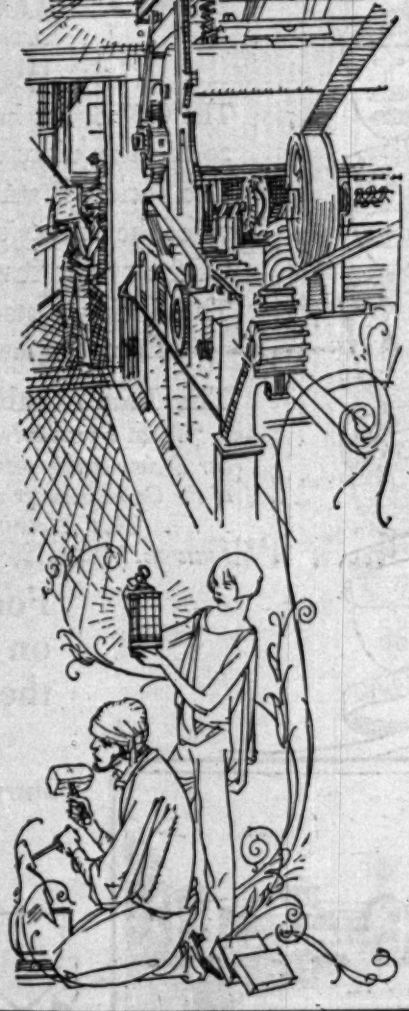
Men live long in the clean, open air and the sunshine of the fields. The psychological effect alone is powerful. As they walk they delight in the clear prospect, and stepping out breathe more deeply of its good, fresh air. Sad, that in the very streets that have attracted him, our countryman should find that there particularly he has lost, not found, gold. Gas lifts the veil and gives him back his golden sunshine. And this is our second message, the message of the Sun.

FACTORY—There is no doubt that gas is the best form of fuel known to-day for all industrial purposes. It is the fuel of the future. Nor is there any doubt that gas represents the sure hope of conserving the nation's fuel supply. Industry requires heat and power, and in England the sole source of these in any quantity remains and will remain her coal. Says André Siegfried, "King Cole is sick at heart." Certain it is our industries and ourselves live and die by coal. For industry, and thereby for the smallest factory and finally for the most indifferent citizen, the most efficient use of heat and power and the conservation of our only fuel have become inseparable and vital problems. Mines are closing now that will never open again: in all but the newest of those still working the coal that remains lies far beneath the surface. From that coal, raised each year from more and more remote depths, inch by costly inch, we have to draw the heat and power which once we could expend so lavishly and blindly, which now we must eke out to the last therm in deadly competition with our young and vigorous rivals—America, Germany, France, Japan—for the bulk of the world's coal reserve lies not only outside Great Britain but outside the British Empire. This is the most urgent message of Gas: *Coal is gold.*

Here then is the third message, the message of the Mines. To the Woman in the Home we bring daily the Word of Happiness. To the Man in the Street, the bright and genial radiance of the Sun. To the Man in his Work we bring the hope, indeed the one salvation of Heat and Power wisely held and harnessed.

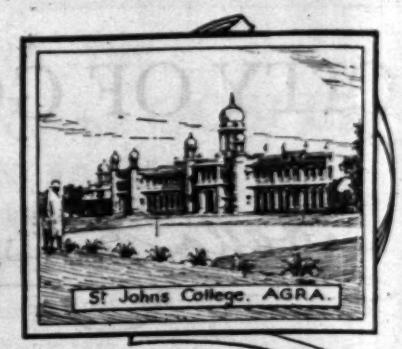
ENVOI

Gold in the Home, gold in the Street; in the Factory, gold. No one works well if things are wrong at home; no home is happy if the worker fails at his job: between the two as he travels, let him be cheered, not disheartened. Already Gas is lifting the burden of drudgery from the housewife, of darkness and smoke from the traveller, of inefficiency from the worker. Gas brings a golden message to the men and women of London, now and in the days to come.



Church Missionary Society

Founded 1799



THE INDIAN DISORDERS
THE FUTURE OF EAST AFRICA
THE DRUG TRAFFIC IN EGYPT
INDIAN MOSLEMS AND PALESTINE
FIGHTING IN CHINA

—these are headlines from a single issue of The Times
dealing with some of the problems of the moment

THESE ARE HUMAN PROBLEMS WHICH CANNOT BE SOLVED ONLY BY LEGISLATION. THEY MUST BE DEALT WITH IN THE REALM OF THE SPIRIT. THAT IS WHY THE C.M.S. IS AT WORK IN ALL THESE COUNTRIES THROUGH ITS EDUCATIONAL, MEDICAL AND WELFARE AND EVANGELISTIC ACTIVITIES.

Christian Education

In India and Ceylon the C.M.S. has 138 men and women engaged in giving Christian education to 134,000 students. It has 2,650 educational institutions ranging from St. John's College in the University of Agra to village schools in the outcaste areas.

In Africa the C.M.S. is cooperating with Government and has sent out 36 trained educationists, with Government aid, in the last five years. Its schools in Africa number 4,445 with 248,000 pupils.

In China the C.M.S. possesses or shares in 25 university colleges and high schools and 233 elementary schools.

The total number of pupils in C.M.S. colleges and schools last year was 365,320.

Medical and Welfare Work

In its 46 hospitals in Tropical Africa, Egypt, Palestine, Transjordan, Persia, India and China the C.M.S. cares for over a million and a half patients annually.

Child welfare work is organized in 35 centres. The C.M.S. inaugurated maternity training centres in Uganda and elsewhere; and these activities have been warmly commended by Government.

6,000 lepers are under treatment in 13 C.M.S. hospitals and many are being cured.

2,000 blind are restored to sight each year

Through its medical service the Society is assisting the British authorities in many areas in the discharge of their responsibilities for good government. In India 11 doctors and nurses have been awarded the Kaisar-i-Hind medal for public services.

IN MANY PARTS OF THE BRITISH EMPIRE AND BEYOND THE C.M.S. IS BUILDING THE CHURCH

The C.M.S. has had close connexions with the 41 dioceses whose shields border this page.
29 of these dioceses have grown out of C.M.S. pioneer work.
The Society is still working in 32 of these dioceses.
73 of the Society's missionaries have been raised to the Episcopate.
Of the 15 overseas nationals who have become bishops, 11 were C.M.S. native clergy.
The Society's staff in all parts of the world includes 270 European and 720 native clergy; 131 European lay workers, 806 women missionaries, and 16,200 native teachers and other workers.

The Late Archbishop Lord Davidson said:

"What I peculiarly admire and reverence in the work of our Society is this—its reliance throughout on the simplicity of the Gospel message conveyed to us in the Word of God . . . That is our weapon for the task to which God trusts us."

The Archbishop of Canterbury says:

"The whole Church owes constant gratitude to the C.M.S. for the devoted zeal which has kept the fire of missionary enthusiasm alight in the heart of the Church."

For the maintenance and development of its work on behalf of the Church of England to extend the Kingdom of God, the C.M.S. needs the help of all men and women of good will.

Further information will gladly be supplied by the Secretaries, C.M.S., Salisbury Square, E.C.4

Bankers: Williams Deacon's Bank Ltd., Birchin Lane, E.C.3

The Times

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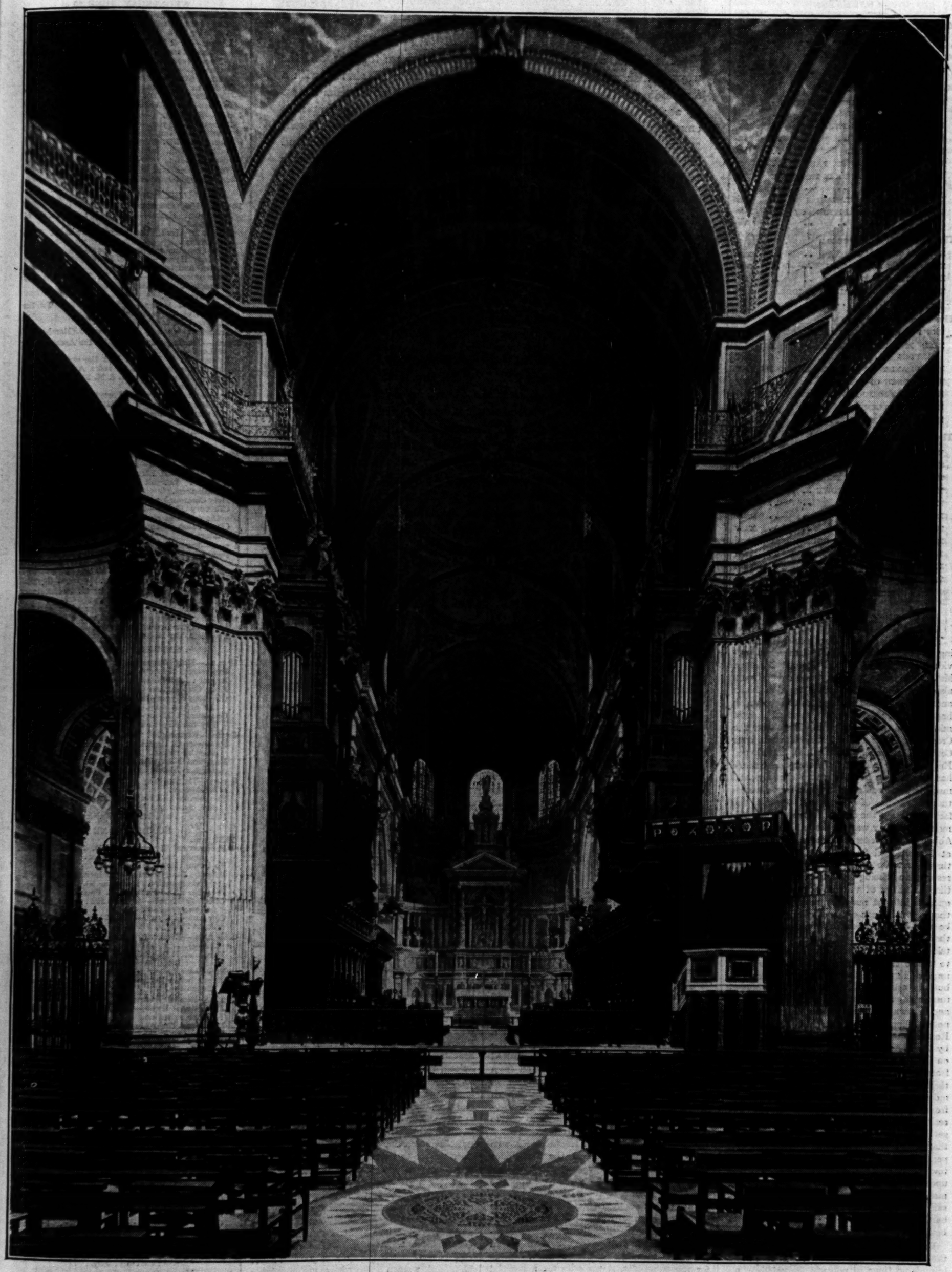

THE INTERIOR OF ST. PAUL'S LOOKING ACROSS THE DOME AREA TO THE HIGH ALTAR

THE TIMES

CHURCH AND EMPIRE NUMBER

Wednesday, June 25, 1930

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Church and Empire

The reopening of St. Paul's and the meeting of the seventh Lambeth Conference provide the occasion of this Special Number. Memorable in themselves, these events seem also to symbolize the double task, at home and oversea, which the Anglican Communion has to perform. As in past centuries, it must minister to the needs of England, and the Cross and Dome of St. Paul's proclaim over Central London the faith which has shaped English history. To-day, when modern science has based the building more durably and made it serviceable again for a larger multitude, Christians of every school applaud the fact and accept the omen. Not long since, the menace of decay was checked at Westminster Abbey; similar enterprises are near completion at Lincoln and St. George's, Windsor, and throughout the country this work of church restoration is being taken in hand, not merely that buildings of venerable beauty or antiquarian interest may be preserved, but that the spiritual needs of the English people may be met. This Number supplies some account, though necessarily in outline only, of the care taken nowadays to maintain old churches and to utilize the best art, both decorative and musical, in old and new alike. Other contributions estimate the problems and opportunities of practical Church work in Cathedrals and in town and country parishes. A welcome note of hopefulness is common to them all. Readers may well be impressed, for example, by the contrast between Canon Green's paper on Church work in the towns, derived as it is from long experience, and current assertions that the Church is a dying force among our industrial population. If the difficulties confronting organized Christianity to-day are serious, the leaders of religion are trying energetically to grapple with them. Better, too, than any spectacular effort is the quiet and persistent work done by the clergy both in town and country parishes, with an effect upon our national life far greater than commonly is realized. On the whole, it may be said that the Church at home has never had a harder task than to-day, yet has never done better service for the people of England.

But the Church of England has to be also the Church of the Empire. That phrase implies no tinge of political Imperialism, for the concern of the Church is not with commerce or with conquest, but with creed. Again, it does not mean that local branches of the Church of England, complete with eleven o'clock matins and the ornaments rubric, are to be distributed over the face of the globe. On the contrary, the truth is increasingly evident that the Church in a country should become at the first possible moment the Church of that country, with its own ministry and its own methods. None the less, long after the legal nexus has been severed, the nobler ties of affection and a common aim will endure. Thus it is that the Protestant Episcopal Church of the United States, aware of its historic derivation from and its lasting communion with the Church of this country, still sends its Bishops as honoured members of the Lambeth Conference. The membership includes also native Bishops from China, Japan, India, and West Africa, as well as those of English birth who are serving the Church in the Dominions and Colonies. As the reopening of St. Paul's is significant of the Church's activities at home, so the remarkable gathering at Lambeth of more than 300 Bishops from all parts of the world pictures the far-reaching responsibilities of the Anglican Communion. It ministers to congregations in the Cathedrals of great cities oversea, it cares for the emigrants, it provides for a handful of settlers amid an alien population in some corner of the earth, it preaches to races ignorant of the Gospel. In this Number will be found some account of such work and of the organizations which have a share in its accomplishment. Readers will bear in mind that in a very limited space it has been impossible to name all, or nearly all, the agencies which, by one means or another, are aiding the work of the Church abroad. Yet even the briefest summary of the work would have been unpardonably defective had it made no reference to the oversea activities of the Roman Catholic Church, the Church of Scotland, and the Free Churches. Nowhere, indeed, are relations between divided Churches so harmonious as in the mission-field. Theological differences have a way of seeming far less formidable in Central Africa than they appear in London, Edinburgh, or Rome. Important, and even fundamental, they are and must remain, but in the mission-field they form no bar to friendship, good will, and frequent cooperation. There are welcome signs that this spirit of unity is gaining ground at home, and that to foster it will be among the chief aims of this year's Lambeth Conference. Certainly the programme of that Conference and the celebrations at St. Paul's are full of encouragement. Whatever its failures or difficulties, the Church to-day is very much alive. Men and women everywhere are regaining the conviction that the spiritual element is of supreme importance, and that the Christian Faith is the sure foundation of well-being for an individual, a nation, or an Empire.

MESSAGE FROM THE ARCHBISHOP OF CANTERBURY

MULTITUDES of readers here in England and across the seas will, I am sure, share my gratitude to the great newspaper *The Times* for the issue of this Special Number. The two facts in the world's life which give it a title—"Church and Empire"—and the two events which it commemorates—the assembling of the Lambeth Conference and the reopening of St. Paul's Cathedral—have a close and significant connexion.

The Church and the Realm of England have grown together, and the ways of their growth have a most striking similarity. Beginning with a few trading settlements or military stations, planted it would seem almost by accident in widely scattered parts of the world, the British Empire is emerging on the stage of history as a great Commonwealth of free and self-governing nations. There is no fixed Imperial Constitution. The bond is one of spirit, of common memories and traditions, of common allegiance to the Crown.

So the old Church of England has within a century spread swiftly and steadily across the seas. Where once there were only a few isolated and scattered missionary dioceses, there is now a community of free and self-governing Churches in all parts of the world. Within this community of Churches, as within the British commonwealth of nations, the bond is spiritual—a common Faith and Order, common memories and traditions, a common reverence for the Mother Church of England and the ancient See of Canterbury. But no uniform ecclesiastical rule is imposed. The unity is spiritual and free.

A great company of the Bishops of this world-wide communion will assemble next month for the seventh decennial Lambeth Conference. They will have with them Bishops from the Church in the United States of America who share the same tradition, the same spirit. The number of Bishops is itself a striking sign of the expansion of the Church. Only 63 years ago, when the first Lambeth Conference met, there were within the Anglican Communion at home and oversea 144 Bishops, and of these 76 were present. Now within that communion there are 400 Bishops, and of these more than 300 will be present at Lambeth in July and August—the largest company of Bishops which has ever assembled on English soil. I ask all Christian people who may read these words to pray that God may guide these men, coming from all parts of the earth and charged with responsibilities so grave, in their deliberations, so that the Churches which they represent may set forward the cause of His Kingdom throughout the world.

There are three places which beyond all others are the spiritual centres of the Church and the Empire. Canterbury Cathedral is the Mother Church of these great families of nations and Churches. Westminster Abbey is the treasure house of all the historical memories which bind Church and Realm together. And St. Paul's Cathedral—may it not justly be called the Parish Church of the Empire? It rises from the midst of the City which is the Empire's capital. Above the busy traffic of the trade and commerce which are the material links of Empire, it uplifts the mighty Dome and the glittering Cross which bear witness to the abiding strength and challenge of the Christian Faith. Now the great space under the Dome and the noble Choir are to be reopened. May the word be there evermore powerfully spoken and the worship offered with ever-deepening reverence and beauty which will keep both the Church and the Empire loyal to the Eternal City whose maker and builder is God.

Cosmo Cantuar:

ST. PAUL'S CATHEDRAL

REOPENING OF THE DOME AND CHOIR

SPECIAL SERVICES AND MUSIC

The following is a list of the special services and music arranged in connexion with the reopening of the Dome and Choir of St. Paul's Cathedral:—

WEDNESDAY, JUNE 25

12 noon.—Thanksgiving Service for the Preservation of the Cathedral, attended by Their Majesties the King and Queen.
Hymns—A. & M. 396: Blessed City, heavenly Salem (tune, Urbs Beata, arr. by Charles Macpherson); A. & M. 298: Praise, my soul (tune, Goss); A. & M. 166: All people (Old Hundredth, arr. by E. C. Bairstow).
Te Deum Laudamus (by Dr. Stanley Marchant, in the key of D).
Address by the Archbishop of Canterbury.

4 p.m.—Evensong.
Processional Hymn—A. & M. 379: Now thank we (tune Nun Danket).
Mag. and N.D. (Stanford in C).
Anthem: Hail, gladdening Light (Charles Wood).
Hymn—E.H.: Ye watchers and ye Holy ones.
Note.—Brass and drums will be used at the Thanksgiving Service at noon.

THURSDAY, JUNE 26

10 a.m.—Holy Communion.
Procession. Hymn—E.H. 544: O Faith of England.
Introit: Jesu, the very thought of Thee (Vittoria).
Holy Communion (Byrd, 5 part).
Offertory Hymn—E.H. 375: City of God, how broad and fair.
Communion Hymn—A. & M. 309: Now, my tongue, the mystery telling.

4 p.m.—Evensong.
Processional Hymn—A. & M. 179: To the Name of our salvation.
Mag. and N.D. (Wesley in E).
Anthem: Ye holy angels bright (Marchant).

8 p.m.—Thanksgiving Service for the Archdeaconry of London.
Hymns—A. & M. 397: Lift the strain of high thanksgiving; A. & M. 166: All people (arr. by C. Macpherson); A. & M. 298: Praise, my soul (Goss).
Anthem: I was glad (Parry).
Procession. Hymn—E.H. 641: For all the saints (Vaughan Williams).
Finale—Non nobis, Domine (Byrd).
Preacher, the Bishop of Liverpool.

FRIDAY, JUNE 27

10 a.m.—Holy Communion.
Procession. Hymn—E.H. 636: Only-begotten, Word of God Eternal.
Introit: Let all mortal flesh keep silence (Bairstow).
Holy Communion (Vaughan Williams in G minor).
Offertory Hymn—E.H. 384: Eternal Ruler of the ceaseless round.
Communion Hymn—A. & M. 312: Thee we adore.

4 p.m.—Evensong.
Processional Hymn—E.H. 545: Thy hand, O God, has guided (tune by Harwood).
Mag. and N.D. (Walmisley in D minor).
Anthem: O Christ, Who art the Light (Byrd).

8 p.m.—Thanksgiving Service for the Archdeaconry of Hampstead.
The service will be as on the previous evening, with the exception that the Anthem will be:—
Light of the world (Elgar).
Preacher, the Bishop of Lichfield.

SATURDAY, JUNE 28

10 a.m.—Holy Communion.
Procession. Hymn—E.H. 536: Praise to the Lord.
Introit: Jesu, Star of consolation (Macpherson).
Holy Communion (Macpherson in E flat).
Offertory Hymn—A. & M. 297: Songs of praise the angels sang.
Communion Hymn—E.H. 320: My God, and is Thy table spread.

4 p.m.—Evensong.
Processional Hymn—A. & M.: Light's abode, celestial Salem.
Mag. and N.D. (Martin in A).
Anthem: Hallelujah (Handel).

8 p.m.—Thanksgiving Service for the Archdeaconry of Middlesex.
The service will be as on the evening of Thursday, June 26.
Preacher: The Bishop of Southwark.

SUNDAY, JUNE 29

10.30 a.m.
Processional Hymn—A. & M. 396 (ii.): Christ is made the sure foundation.
Te Deum (Marchant in D).
Introit: Jesu, Word of God Incarnate (Mozart).
Holy Communion (Darke in F).
Preacher: The Dean of St. Paul's.
Offertory Hymn—A. & M. 302: Come, ye faithful, raise the anthem.
Communion Hymn—E.H. 301: Alleluia! sing to Jesus!

3.15 p.m.—Evensong, attended by His Majesty's Judges.
Mag. and N.D. (Bairstow in D).
Antnem: How lovely (Brahms).
Preacher: Canon Alexander.
Hymn before Sermon—A. & M. 228: Jerusalem the golden.

7 p.m.—Second Evensong.
Processional Hymn—A. & M. 179: To the Name of our salvation.
Preacher: The Bishop of London.
Hymns—A. & M. 297: Songs of praise the angels sang; A. & M. 308: O praise ye the Lord; A. & M. 379: Now thank we all our God.

TUESDAY, JULY 1

6 p.m.—Organ Recital. By Dr. Stanley Marchant. (*No tickets required.*)

THURSDAY, JULY 3

6 p.m.—Bach's Mass in B minor. Special Choir with full orchestral accompaniment. (*No tickets required.*)

SATURDAY, JULY 5

6 p.m.—Organ Recital. By Dr. Stanley Marchant. (*No tickets required.*)

SUNDAY, JULY 6

10 a.m.—Opening Service of Lambeth Conference.
Litany in Procession.
Holy Communion (Macpherson in E flat, with brass).
Offertory Anthem: Blessed City, heavenly Salem (Bairstow).
Hymns—Praise to the Holiest (Somervelle). The Church of God a kingdom is (E.H. 488).

SATURDAY, JULY 12

6 p.m.—Young People's Service. C.L.B., Scouts, and Guides.
The Military Band of the Royal Military School of Music, Kneller Hall, by kind permission of Colonel L. Gregson (Commandant). Conductor: Captain H. E. Adkins, B.Mus.
Preacher: The Bishop of Sheffield.

THE HISTORY OF ST. PAUL'S

LONDON'S GREAT CHURCH

THE CATHEDRAL AND THE EMPIRE

(By the Right Rev. E. H. Pearce, D.D., Bishop of Worcester.)

Times of high thanksgiving can seldom lack their note of regret for a past which was not always what it should be. When the Venerable Bede recorded the consecration of Mellitus to the see of London and of Justus to that of Rochester in A.D. 604, he noted, in familiar words, that London, on the bank of the Thames, was the market of many peoples, who came thither by sea and land. If the St. Paul's of to-day seems to us hemmed in and shrouded by warehouses, if projects for new bridges gain a welcome in proportion as they are likely to "open up" the Cathedral eastward, the cramped situation is still consistent with the church's origin and history. It was built in the midst of an "emporium," and the "emporium" was often too strong for it, stifling the witness for which the church stood and stands to-day.

Let us dispose of these sadder happenings with instances spread over a long space of time and reaching even to within living memory. The bell of the medieval Cathedral is ringing to Prime; a canon or two and some clerks are there in the choir; but the city is an "emporium." For it the ringing to Prime is the signal that bargains in corn may begin in Gracechurch-street and, still nearer, on the pavement outside the great church of the Friars Minors within Newgate; and woe betide any man who tries to force the market before the sound of the bell's first stroke!

DESECRATION

It was worse that the trouble should invade the sacred building itself; that it should be conceivable for Falstaff to have a bout with Bardolph, or for Ben Jonson to lay the scene of *Every Man Out of His Humour*, in the middle aisle; that *the Pennyless Parliament of Threadbare Poets* (1608) should declare:—

> In like manner it is agreed upon that what day soever St. Paul's church hath, in the middle isle of it, neither a broker, masterless man, or a pennyless companion, the usurers of London shall be sworn by oath to bestow a steeple upon it;

that Earle in the *Cosmographie* (and he knew well the London of the Restoration) should describe Paul's Walk as "the land's epitome . . . the lesser isle of Great Britain."

> It is a heap of stones and men, with a vast confusion of languages; and were the steaple not sanctified, nothing liker Babel. The noise in it is like that of bees, a strange hum, mixed of walking tongues and feet; it is a kind of still roar or loud whisper.

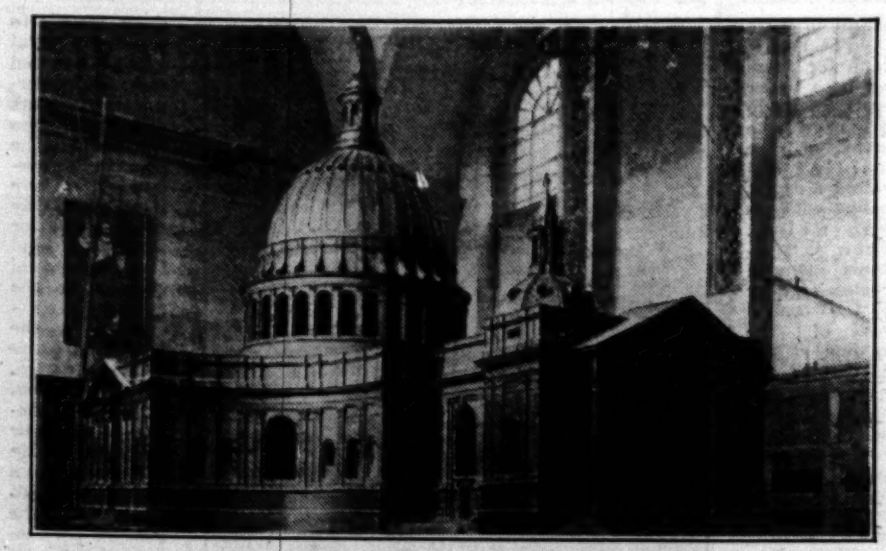
By the side of this desecration in peace time the Cromwellian stabling of eight-hundred horse in the church seems almost venial.

The upshot appears always to be that Divine worship was thrust into a corner, and the secular foundation became true to its epithet in another and more sinister sense. Nor did this thrusting into a corner cease altogether till modern times. Take him whom Dr. Johnson would call Tom Newton, Bishop of Bristol—at least, says he, "his call thither was in the summer season,"—and Dean of St. Paul's for the rest of the year, from 1765 till his death in 1782. He professed to be "very fond of the choir service as it is usually performed at St. Paul's." But he records "that all his physical friends as well as others were earnest and importunate with him not to think of going any more to that cold church, it would certainly give him his death"; and that George III. "was pleased to lay his Royal injunctions upon him for the same purpose." So Newton nursed his bronchitis and flattered himself that, as he lived in the deanery, he "was at hand to hear any complaints."

And as a last of these ill recollections—the last before the dawn—there are those who have heard dear old Robert Gregory describe the scene and the circumstances of his installation as Canon by the dim light of a miserable taper during the winter of 1868 in the enclosed choir of that same "cold church."

THE NOVUM OPUS

Yet all this while the citizens had been enthusiastic in their regard and affection for the central church of their "emporium." They might not have much personal knowledge of the secular clergy who followed the rule of St. Chrodegang. They had no voice in the preferment of them, or there would not have been so many dignitaries of foreign birth and little English. But, historically, St. Paul's was the meeting-place of the citizens' moot, and to this day the rights of the Lord Mayor and Corporation to accommodation in the choir are respectfully recognized. In every rebuilding project, at every time of disaster—1087, 1251, 1561, and the like; it is impossible to recount them all—the commonalty was ready to help. In the thirteenth century and later, it was the custom for Chapters, whether of Cathedrals or of monasteries, to have a special establishment for reconstruction or enlargement, and to call it the New Work or *Novum Opus*. The City, apart from the individual contributions of the citizens, was anxious to encourage the Master or Warden of the New Work at St. Paul's, and it did so by exempting him from service on assizes or juries. Once more, besides being the scene of his folkmoot and the recipient of his generosity in time of need, the Cathedral, in respect of its outdoor pulpit at the Cross (with its cousin-german at the Spital), stood to the citizen as his ventilator of public opinion, or as the producer of the leading articles of the modern Press. Great, therefore, was the tussle at times for the right to choose preachers as between the Bishop and the commonalty. To this day the preacher of a Sunday morning sermon in the Cathedral receives his consideration from the Town Clerk of the City; and it is not a fee, as who should say two guineas, but a dividend on invested stock—let us put it at £2 9s. 7d. The City may be an "emporium"; yet it likes to be precise.

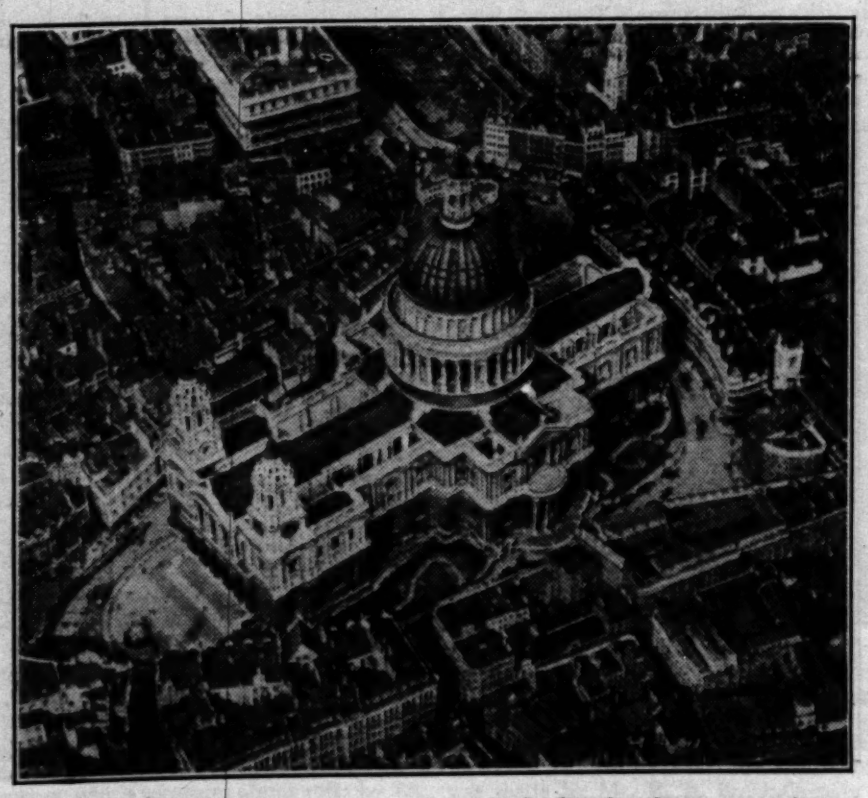


WREN'S FIRST DESIGN.—An interesting model, preserved in St. Paul's, of Wren's first design for the Cathedral.

NATIONAL CONCERN

But the City side of the Cathedral's story is only one aspect of it. The whole country and the outside world showed its interest in London's great church. In the rebuilding of 1251 and subsequent years help was secured by means of letters of indulgence issued by Bishops at home and abroad. Contributions came from far and near after a fashion, if not to the extent, known to *The Times* Office a few years since. And, of course, the relation of the nation to the church stood out more clearly still when James I. guaranteed £2,000 a year and his son, Prince Charles, £500 a year to help on the enterprise of Inigo Jones. Still more, after the Great Fire, did the State step in, saying: "This is the concern of us all," with the result that the duties on coal provided much of the cost of the reconstruction.

But to-day it has come to pass that the whole Empire keeps sympathetic touch with this Cathedral of the great capital. Was it the burying there of a Nelson and a Wellington? The Empire had scarcely felt itself then. Was it the great service of thanksgiving for the recovery of the Prince in 1872? The Empire was beginning to find its feet by that time. For us of these later years the halt of Queen Victoria at the West front in 1897, the great War-time services, and the periodical pageantry of the Order of St. Michael and St. George seem to link the farthest corners of our far-flung Dominions to the sacred site on the summit of Ludgate-hill.



FROM THE AIR.—A recent photograph of St. Paul's taken from an aeroplane.

ST. PAUL'S ORGAN

A BRIEF HISTORY

(By Dr. Stanley Marchant, Organist of St. Paul's)

The organ in St. Paul's Cathedral was originally built as a three-manual instrument in 1695 by Bernard Smith (generally known as Father Smith). The case was designed by Wren, and carved by Grinling Gibbons. Examples of Smith's work still exist in the organ, and the beautiful case is one of the glories of the Cathedral.

Additions and improvements were made at various periods from 1720 to 1858, and in 1870-1872 the instrument, which until then stood upon a screen in the Choir, was completely rebuilt as a divided organ on both sides of the Choir. The main credit for this daring experiment belongs to Henry Willis, with whose name the organ of St. Paul's will always be associated. The organ was again enlarged and modernized in 1897, when considerable changes were made in the distribution of the various parts. For example, one-third of the pedal organ remained in its old position in the Chancel, and two-thirds were placed in the north-east quarter Gallery in the Dome, as well as three additional tuba stops. The pitch was lowered, an Altar organ (played from the solo organ keys) and a fifth manual (Tuba organ) were added. The following is a summary of the specification of 1897:—

Great organ, 16 stops	Choir organ, 11 stops
Swell organ, 12 stops	Altar organ, 4 stops
Solo organ, 13 stops	Tuba organ, 5 stops
Pedal organ, 15 stops	Couplers, 19 stops

and various accessories.

So the organ remained, a joy to all who heard it, until March, 1925, when the Chancel and Dome sections of the Cathedral were closed to the public for the work of reconstruction, now completed. It was essential that the organ should be dismantled, and after due consideration it was decided that the major portion of it should be re-erected temporarily on a platform in the first two arches on the north side of the Nave. In this modified form the organ was used for the services until June, 1929, thus serving the dual purpose of keeping it in good repair and of maintaining the high musical traditions of the Cathedral.

In July, 1929, the organ had once more to be dismantled, and the entire instrument has since then been reconstructed and re-erected in its former position. Advantage has been taken of this opportune moment to make certain additions and modern improvements, and so bring the organ completely up to date.

This noble instrument has long been famous for its superb quality of tone, so admirably voiced to suit the grandeur and dignity of the building. As it stands to-day the St. Paul's organ is deservedly considered to be one of the finest cathedral organs in existence.

THE ST. PAUL'S FUND

ILLUMINATED LIST OF SUBSCRIBERS

(FROM A CORRESPONDENT)

The history of the latest fund for preserving St. Paul's goes back to 1913. It was then that the public heard of cracks and subsidences threatening the safety of the Cathedral, and were prepared for the appeal issued in 1914 for £70,000. At the time this sum was thought adequate, but when, in a few years, it had been raised, conditions had so completely changed that it served only to pay for the most urgent repairs.

Though the War had not stopped work on the building, it had altered values. The values it affected were not solely economic. Perhaps we owe to a deeper constructive spirit, developed in the critical years, the 1921 appointment of a Special Commission of expert engineers and architects to see what should be done in St. Paul's. In consequence of the report they received the Dean and Chapter, in July, 1922, asked for £100,000, which was necessary, they said, for work in the next few years but was only a part of that which must be expended before the fabric could be considered in a satisfactory condition. This statement was emphasized in a separate communication from the Archbishop of Canterbury (Dr. Davidson), the Bishop of London, and the Lord Mayor (Sir John Baddeley), the trustees of the fabric.

An immediate response came from the City Corporation and the great City institutions, and during the next year or two help was given in many directions. Then, in the early days of 1925, the movement received an impetus from an unexpected quarter.

At the end of the previous year there had been published an estimate by the Special Commission of the cost of the proposed repairs. The sum to be found was between £120,000 and £140,000. Hardly had the news been digested when a district surveyor of the City Corporation served a notice upon the Cathedral authorities, under the dangerous structures clauses of the Building Act of 1894, calling for attention to the piers supporting the Dome. It was an urgent invitation, and sufficient money was raised to comply with the conditions on which the City Corporation agreed to suspend proceedings, namely, that the desired work should be proceeded with expeditiously and continuously, and that such parts of the Cathedral as might be affected should be temporarily closed to the public.

COOPERATION OF *THE TIMES*

On January 8, 1925, the day after it had given the news of the surveyor's notice, *The Times* published a communication sent by the Dean and Chapter after consultation with the Lord Mayor (Sir Alfred Bower). Beginning with a reference to the prevalent anxiety, the Dean and Chapter wrote that the money remaining from the last appeal would soon be exhausted, and they reiterated that a sum of from £120,000 to £140,000 was essential at an early date if the peril to St. Paul's was to be removed. "We are impelled," they said, "to lay our case before the English people without further delay," and ended by seeking the cooperation of *The Times* in what they hoped would be "the final effort to safeguard St. Paul's for generations to come."

The progress of the fund which was at once started will be evidence, so long as the Dome overlooks London, of the significance of St. Paul's to the English-speaking peoples. Contributions poured in at such a rate that a fortnight sufficed to produce £144,000, more than had been asked for, though not more than was actually needed. The average daily rate was £10,000, but one day nearly £17,000 was acknowledged. Successive lists were headed by the King and Queen, the Prince of Wales, Queen Alexandra, the Duke of York, the Duke of Connaught, and other members of the Royal Family. St. Paul's Day, on which many churches devoted their offertories to the fund, saw the total at £172,000. With that, on the 18th day from the starting of the fund, the special interest of *The Times* ended, but contributions were still received at the office and acknowledged in the paper. So excellent was the aftermath that on August 26, 1925, a grand total of over £250,000 was announced.

THE WIDOW'S MITE

"Liberality to which there has been no parallel" were words used by Dr. Inge in a letter to *The Times* conveying the Chapter's thanks. To give a proper idea of its comprehensiveness, passing the limits of creed and class, and to some extent even of nationality, would be impossible without a list of the subscribers' names. Such a list is being offered by *The Times* to St. Paul's Cathedral. The name of every donor, individual and corporate, and the amount of every gift, have been written on vellum by the greatest living master of hand-lettering, Mr. Graily Hewitt, and his assistants. There are some 23,000 names, grouped on about 500 pages under the three headings of individual donations, corporate donations, and church collections; and these three headings, with many minor headings and a multitude of initial letters, have been illuminated in a large diversity of design and colour. It was to be expected that the smallest contribution should receive no less careful attention than the largest; but nevertheless it may be noted that the "Widow's Mite," one penny, gets a very brilliant initial. In its tooled leather binding, illustrated on page x., the book is so protected from the contagion of time as to carry to distant ages the latest chapter in the long story of benefactions to St. Paul's.

THE REPARATION OF ST. PAUL'S

HOW THE WORK WAS DONE

WREN'S CATHEDRAL

(By Mervyn Macartney, F.S.A., Architect to the Dean and Chapter of St. Paul's)

The reopening of St. Paul's Cathedral for Divine worship after the completion of the most extensive and scientific process of reparation in the history of the fabric naturally focuses public attention upon Sir Christopher Wren, the illustrious architect who designed it and watched its erection during the entire period of the 35 years it took to build.

Wren came of a distinguished clerical strain, his father being Dean of Windsor and his uncle the Bishop of Ely. Wren's entry into the profession of architecture did not take place till he was 30 years of age, and, so far as can be ascertained, he possessed at that time no technical acquaintance with the art. In a sense, therefore, he was an amateur, but he had a phenomenal power of acquiring knowledge. Already he had held the Professorship of Astronomy at Gresham College for four years, an appointment which he resigned to become the Savilian Professor of Astronomy at Oxford; and among the men of his day he was accounted one of the foremost mathematicians in Europe. With such mental endowments, to which was added a highly

THE GREAT CHAIN of rustless steel, which now encircles the outer drum, in position. It was afterwards encased in concrete.

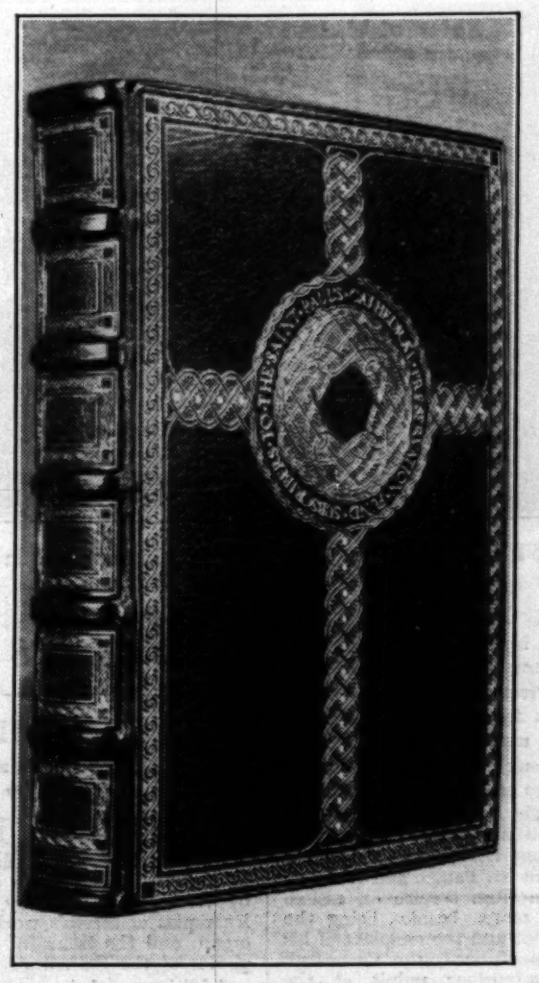
developed capacity for invention, Wren seems to have experienced little difficulty in fitting himself for the post of Assistant Surveyor General that had been conferred upon him by Charles II. on the recommendation, it is believed, of John Evelyn. This act of self-education was a remarkable achievement when we consider that it involved the assimilation of specialized knowlege of building in all its branches in an amazingly short space of time. He had undergone no sort of training for his new profession. As an experimental philosopher, and one who, as we know, constructed his own instruments, he doubtless had occasion to acquire a general proficiency in the representation of practical objects to scale, but this facility, so long as it remained unrelated to the science of constructing buildings, would carry him no distance along his new path. It is, of course, possible that Wren had access to—and might very well have possessed—some of the more notable books on architecture which were available at that time. If this were so, he would thus be in a position—great reader as he was—to instruct himself in the broad principles of architecture by these means. The astounding fact remains that, unlike every other great architect of whom we have record, he had no master, and was accordingly nobody's pupil.

WREN'S FIRST WORK

Judging from the few drawings by Wren which remain to us, it is obvious that he was not an accomplished draughtsman, but it is equally true that an aptitude for the neat delineation of building projects does not necessarily connote architectural genius. One of the first official commissions of the new Assistant Surveyor-General was the Sheldonian Theatre, Oxford, but Wren's first actual work was the building of a new doorway to the North Transept of Ely Cathedral for his uncle the Bishop. It is an interesting fact that the motif for the design of this doorway is the same in essence as the one he employed eight years later for the entrance to the Church of St. Mary-le-Bow, Cheapside.

Wren was now fully occupied with the problems which his important appointment brought in its train, but with characteristic enterprise he spent six months in Paris, where he devoted himself assiduously to the study of the methods employed in the construction of the many monumental structures then in course of erection. These included the new wings of the Louvre from the designs of Bernini.

During Wren's absence from London the Great Plague had exacted a toll of over 100,000 from its inhabitants. Want, neglect, and ruin followed in its wake, and on the collapse of parts of Old St. Paul's, which for years had been under repair, he made an immediate survey of the building and drafted a report dealing with its renovation. Wren's proposals included the clearing away of the central area of the building at the junction of the nave, choir, and transepts, and the erection over it of a spacious dome with a hemispherical roof surmounted by a soaring spirelike structure. In this design, which is still preserved, we have the earliest indication of Wren's ambition to build a dome of the first magnitude, and coming as it did so soon after his Paris visit—where he saw at least two important domes under actual construction—we may be sure that it was his studies on the Continent which gave birth to the idea.



THE BOOK OF SUBSCRIBERS.—The volume containing the names of the subscribers to the St. Paul's Preservation Fund raised by *The Times*. It will be placed in the archives of the Cathedral.

Within a week of the date on which Wren had met the King's Commissioners at Old St. Paul's to discuss the scheme, the Great Fire of London broke out, and reduced to smouldering ruins not only the Cathedral, but nearly 100 churches and well over 1,200 houses. This public calamity found him more than ready to meet the emergency, for with incredible speed—it is said within three days of the fire—he prepared a plan for rebuilding London. Conceived on bold lines with a fine regard for vistas and the formation of civic centres, Wren's vision of a new London reveals him as a pioneer in town planning. But private enterprise could not brook the leisurely methods of authority. The citizens rebuilt on their old sites, and by thus following the ancient street alignments prevented the plan from being carried out.

The King had meanwhile appointed Wren as "Surveyor-General and Principal Architect," for the repair of the whole City, St. Paul's, all the parochial churches, and other public structures. So vast a commission has surely never before been given to an official architect. Wren's chance had indeed come.

THE NEW CATHEDRAL

In designing the new Cathedral he was instructed "to contrive a fabric of moderate bulk, but of good proportion; a convenient quire with a vestibule and porticoes, and a dome conspicuous above the houses." It was, however, no easy task to fulfil these conditions and at the same time to steer an even course between the contending religious factions, one of which fought for a mere preaching house and the other for a building where a full Catholic ritual could be observed. Wren prepared several designs, but the one he had set his heart upon was, to his great mortification, rejected by the King. A very fine model of this design, recently restored, is permanently housed in the Trophy Room of the Cathedral, immediately over St. Dunstan's Chapel. In the end, to meet the poor standard of taste shown by the Royal assessor, he made a design which won the Monarch's cordial approval. There can, however, be little doubt that Wren deliberately drew merely to secure the Royal sanction, and privately determined to depart drastically from the design in the course of its execution. There is no other way of accounting for the profound and fundamental change in the character—except for the plan—of the Warrant design, as it is called, and the Cathedral as we know it to-day. He was astute enough, also, to stretch to the farthest possible limit the King's authority to make amendments "ornamental rather than useful" to the approved design.

The dome of St. Paul's is built on an entirely different principle from that of any other, and shows Wren at his best as a constructive inventor. By interposing a concealed brick cone within the space between the inner painted dome and the lead-covered external dome he was able to crown the entire structure with a masonry lantern of greater height and weight—considered in relation to the diameter of the dome—than any other architect had yet done. It was a flash of genius—an innovation—of so dramatic a character that architects and laymen alike still marvel at it.

At the very outset of the building of the Cathedral Wren was considerably hampered by a shortage in the supply of two prime essentials—money and stone. The first was partly met by loans raised in the City, largely at his suggestion, and by the measures he took to expedite the payments from the coal and wine dues which had been allocated to the building funds. The stone difficulty resulted from the selection of a quarry from which it was impossible to obtain blocks of sufficient size for his needs. Wren spent much time in searching for the material he required, and eventually drew supplies from Portland, Beer, and elsewhere, which were transported to London by sea.

THE PIERS AND THE DOME

Few people are aware that the eight piers which support the dome were showing signs of stress before the Cathedral was completed. The fact is recorded in an account of the death of the elder Strong, who was Wren's first master mason. In replacing the crushed stone with new, the old method of introducing iron cramps was repeated, and as these naturally corroded in course of time much damage was done to the masonry. The same system was followed even in much later times, and it was only in our own day that the definite policy was adopted of removing every iron cramp which the continuous work of repair laid bare, and substituting for it one of bronze.

Settlements, then, are no new thing in the history of the building. They may be said to be mainly due to forces which operate within the structure itself, and it is reassuring to know that prolonged investigation on the part of experts shows that there are no signs to cause anxiety of recent movement in the foundations.

When the note of alarm as to the condition of the Cathedral was publicly raised in 1925 the Dean and Chapter took immediate steps to deal with the situation by appointing a representative committee with power to carry out whatever repairs should ultimately be considered necessary. Concurrently, and through the instrumentality of *The Times*, a national appeal for funds was made.

WORK OF REPAIR

The committee decided to carry out the recommendations embodied in the final report, of February 14, 1925, of a special commission of architects and engineers appointed to examine the Cathedral fabric and advise as to the best methods which should be employed for its reparation. These recommendations may be summarized as follows:—

(1) To consolidate the piers by grouting through boreholes, and by reinforcing the piers with metal rods, to be followed by replacement of any defective ashlar.

(2) To encircle the drums of the Dome with metal hooping.

(3) To repeat at, say, six-monthly intervals the series of levelling and plumbing observations.

(4) To guard against danger accruing from building operations in the immediate vicinity and below the level of the foundations of the Cathedral.

It will be seen that the main objective aimed at in the foregoing operations was the consolidation of the immense masonry piers which transmit the weight of the dome to the foundations; and it has been accomplished by a combined process of cementation and reinforcement. The cementation was performed by forcing liquid cement under pressure, through holes drilled for the purpose at carefully considered angles, into the rubble heart of the piers. In its passage the cement penetrated into and filled the voids left between the stones by the perished mortar. The holes were then redrilled to receive the rustless steel reinforcing rods. Some of these rods measured as much as 18ft. in length.

Such is a brief description of the method

JOINING THE LINKS.—A pin connexion about to be inserted in the upper chain. The fixing of these chains is described on this page.

employed for consolidating the eight piers and the thirty-two radiating buttresses devised by Wren for distributing the weight of the dome—estimated at about 23,000 tons—over the eight great arches which support it.

Another big undertaking was the tying together of the inner and outer drums of the dome itself by threading 48 rustless steel rods, three inches in diameter, diagonally from the level of the base of the colonnade to calculated points of emergence between the carved stone brackets supporting the Whispering Gallery. That none of these brackets suffered injury testifies to the skill of the engineers responsible for determining with such precision the alignment of the holes which had to be drilled. The rods themselves may be described as colossal bolts, and they were in fact tightened up with huge hexagonal nuts at the completion of the work.

Finally there is the great rustless steel belt, or chain, which had been carried round the exterior of the outer drum just above the tops of the hidden buttresses and immediately below the roof. This chain is of compound structure, and has a length of 450ft.

These, then, are the principal labours upon which a host of highly trained craftsmen under the direction of the experts has devoted its entire energy during the past five years, and has now brought to a conclusion. On the technical side it may be stated that only the most approved methods and the best materials have been employed in the execution of this great task of strengthening the vital structural elements of the Cathedral.

Much credit is due to Mr. E. J. Bolwell, the Clerk of Works of the Fabric, who has been in charge of the Cathedral staff and has organized many of the complicated operations involved in the work of reparation.

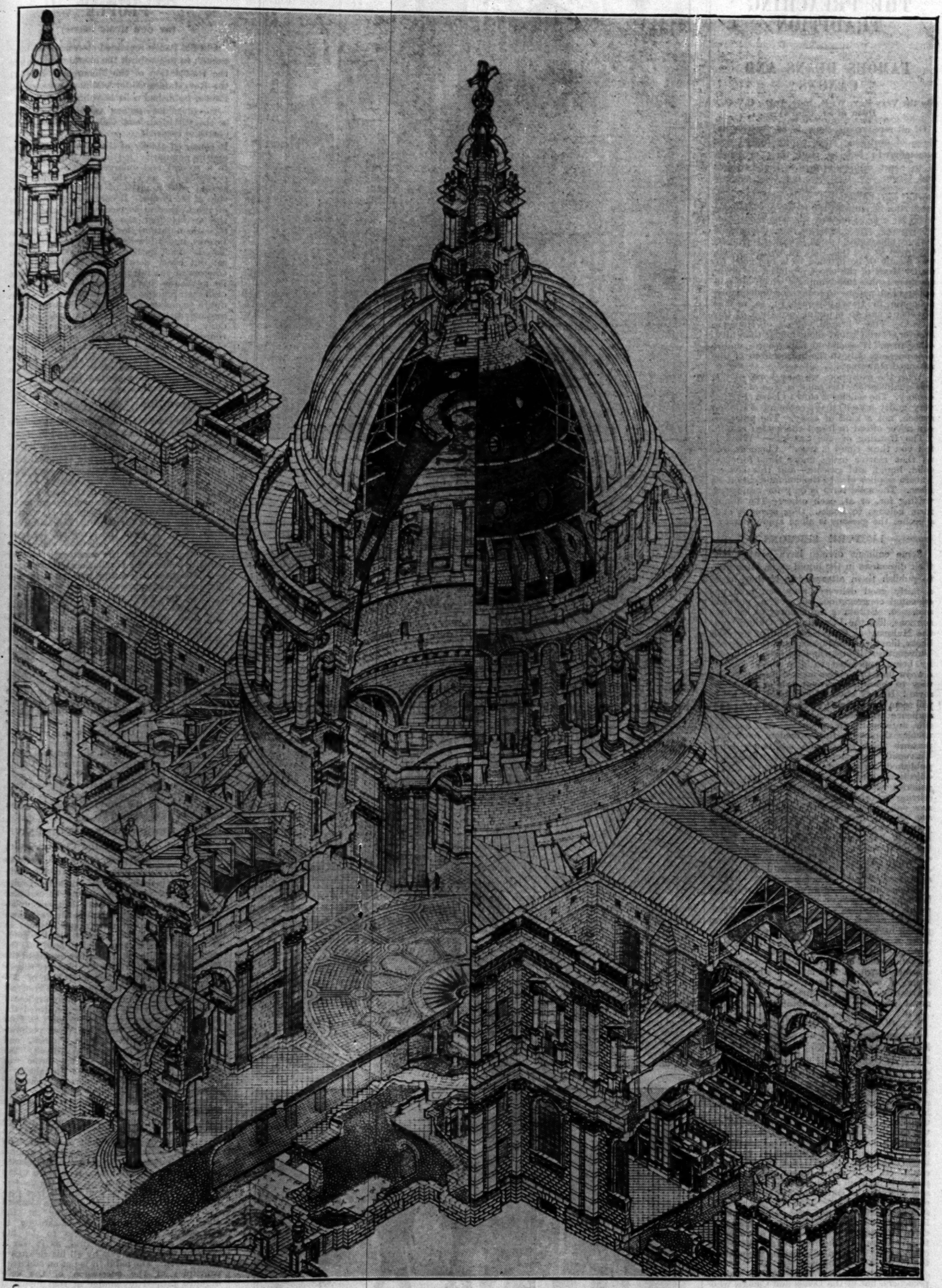
REPAIRING THE CAPITOLS.—Masons at work on the carved capitols of the choir piers on the north side.

THE CONTRACTORS

The following is a list of contractors who cooperated in the work of the reparation of St. Paul's Cathedral:—

Messrs. Dorman, Long and Co., Limited (steel strutting structures); Messrs. Brown, Bayley's Steelworks, Limited (chains for bracing scheme); Messrs. Hadfields, Limited (stainless steel tie bars); Messrs. Thos. Firth and Sons, Limited (stainless steel reinforcement bars); Messrs. H. S. Willis and Sons, Limited (taking down and re-erection of organ); the Francois Cementation Company, Limited (cementation and grouting work); the Automatic Sprinkler Company, Limited (automatic sprinklers); Mr. W. B. Fagan (restoration of carving to piers); Messrs. J. W. Gray and Son, Limited (supply and erection of lightning conductors); Messrs. E. R. Watts and Son, Limited (theodolite, level, and other surveying instruments); and Messrs. Dove Bros., Limited (repairs to piers "A" and "H," 1914-1921).

THE CONSTRUCTION OF ST. PAUL'S CATHEDRAL



A drawing of St. Paul's Cathedral in isometric projection, combining plan, section, and elevation and drawn to scale. It looks at the church from the south-east, showing the north-western tower in the top left-hand corner and the east end of the choir in the bottom right-hand corner. The removal of a section of the roof to show the buttresses and the quarter-dome area makes plain the construction of the two drum-walls with the cells between. To the right a portion of the peristyle and of the lead dome has been removed, and the investigations for making the drawing led to the discovery that the inner dome is a separate structure, not connected with the brickwork of the cone. The section showing the Grinling Gibbons choir stalls exhibits the much-criticized screen walls which hide the roof of the aisles and appear to be outer walls instead of merely screens. The original drawing, which measures about 12ft. by 8ft., was made by Mr. R. B. Brook-Greaves in collaboration with Mr. W. Godfrey Allen, F.R.I.B.A., and assisted by Mr. Matthew Dawson, F.R.I.B.A., and Mr. E. J. Bolwell.

IN THE PULPIT AT ST. PAUL'S

THE PREACHING TRADITION

FAMOUS DEANS AND CANONS

(By the Very Rev. W. R. Inge, D.D., C.V.O., Dean of St. Paul's)

Of all reputations, none is so fugitive as those of orators. Their names indeed are remembered; but to read their speeches is to court disappointment. Demosthenes and Cicero are readable, but they cooked their speeches while writing them out. Burke can be studied with pleasure and profit, but he emptied the House of Commons when he rose to address it. The reports of Gladstone's great orations are intolerably verbose and empty; John Bright is the great exception to the rule that an address which was meant to be listened to is not good to read. Much of the effect produced by great speakers is due to advantages which are not apparent on paper—to something undefinably magnetic in their personality; to a fine presence; and to a useful formation of the larynx. The "brazen voice" of Homer's Stentor, "who could shout louder than fifty other men," is second in importance, under a democracy, only to the brazen front of the seasoned statesman.

With the exception, we may hope, of the last qualification, the same is true of pulpit oratory. The scholar is slow to learn (I plead very guilty myself) that a sermon is a kind of speech, not a kind of essay. The preacher can never afford to forget the golden rule in "The Hunting of the Snark"—"What I tell you three times is true." Chemists tell us that matter exists under three forms—solid, liquid, and gaseous—and this law of Nature applies also to the communication of ideas. The solid form is only for professors writing for, or at, each other. The liquid form belongs to books. For sermons and speeches the gaseous is alone appropriate.

LECTURE SERMONS

Some eminent divines have written out their discourses in the liquid style, intending to publish them afterwards. If they have a fairly good delivery, they can hold an educated congregation, but not a popular audience. Britain is the country of lecture-sermons, like the Bamptons at Oxford and the Hulseans at Cambridge, and of lecture-books, like the Gifford Lectures at the Scottish Universities. Those who have been honoured by being appointed to give these courses always find themselves in a difficulty. Are they to choose the sermon style or the book style? If they choose the former, the book will seem thin and rhetorical; if the latter, the audience will probably lose the thread of the argument. In practice, the lecturer usually thinks his future readers more important than those who sit under him. University sermons, many of which are published, vacillate between the two objectives. In former days, when the galleries were full of undergraduates, a stirring exhortation was most suitable; but now only a few men with well-known names are able to attract a large number of the younger students. The sermons which have lived in book-form are usually thoughtful, but not abstruse. Robertson of Brighton, who died at 37, is read even in Germany. Jowett, John Caird, and the Unitarian J. H. Thom appeal to Christian scholars.

Almost all the notable Anglican preachers have at one time or another occupied the pulpit of St. Paul's. The great size of the building makes it a rather difficult place to preach in, and there is a curious echo, which gives a pleasing musical note if a chair is upset, but is not equally pleasing to the preacher who hears his most impassioned appeals return to him in a mocking refrain. Some of our preachers defeat their object by roaring at the congregation; Scott Holland never overcame this temptation.

ACOUSTIC DIFFICULTIES

But our Cathedral is not acoustically hopeless, like the chapels of King's at Cambridge and Keble at Oxford; it is not even so difficult as the Temple Church, and not worse than Westminster Abbey or Canterbury Cathedral. An experienced preacher generally finds the right note to baffle the echo, and can make himself heard except by those who sit about two-thirds of the way down the nave, or behind the pulpit in the Choir. But some excellent preachers have failed so conspicuously to overcome the acoustic difficulties that we have reluctantly decided not to ask them again. It is a strain upon any voice to preach in St. Paul's; whereas the two University churches, at Oxford and Cambridge, are extraordinarily easy. Next to the theatre shape, which is far the best, a church with large galleries seems to carry the voice most clearly. But the new amplifiers are a boon to preachers and hearers alike. We shall consider the question of installing them when the dome is again open.

We naturally think first, not of invited preachers, but of the Deans and Canons who have occupied the pulpit in their regular turns. Old St. Paul's was the scene of several quaint medieval ceremonies, like that of the Boy Bishop, a chorister who, dressed in full canonicals, preached at Christmas-tide in the Cathedral. He could refer in his sermon to "my excellent brother the Bishop of London," and to "your worthy Dean," and then, turning to the choristers' seats, add waggishly, "It seems to me not long since I was as one of yourselves." So say the old records. The two most famous deans before the Great Fire were Colet and Donne. It is a pleasant story how Colet preached a vigorous pacifist sermon at the moment when Henry VIII. was making a rather unprovoked war against France, and how that burly defender of the faith, instead of handing him over to the Tudor equivalent of "Dora"—the block and axe—generously forgave him and took him into high favour. Donne's sermons belong to English literature, and contain very fine passages; but the character of this singular man remains an enigma. It is difficult to recognize in the author of the eight noble discourses which he delivered on Christmas Day in St. Paul's, and in the beautiful funeral sermon for Sir William Cokayne, the lascivious poet whose talents were so oddly rewarded by preferment in the Church. But human nature is complex, and we need not doubt the depth of his piety in his later years.

THE NAPOLEONIC WAR

For the early eighteenth century I have the sermons of Dean Sherlock, published 1719; but at St. Paul's as elsewhere the Hanoverian age was not rich in spiritually minded Church officials. During the Napoleonic War Sydney Smith preached, as Canon in Residence, several manly and rather too patriotic sermons, holding up to execration the atrocities of the French in Switzerland. With the substitution of Germany for France, and Belgium for Switzerland, one or two of these discourses might have been delivered during the Great War.

Milman and Mansel, the two distinguished literary deans, were more eminent as men of letters than as preachers, the former as a historian, the latter as a philosopher. Mansel, however, died prematurely after holding the office for only two years and a half. Copleston, who preceded Milman, held the bishopric of Llandaff together with the deanery, an arrangement which made necessary the very ample stables on the site of which the choir school now stands.

Henry Melvill, Canon, who died in 1871 and is therefore still remembered by a few old men, was a very notable preacher in his day, and attracted large crowds. He is now a mere *nominis umbra*, and I must confess that I have not read the discourses which were once thought so magnificent.

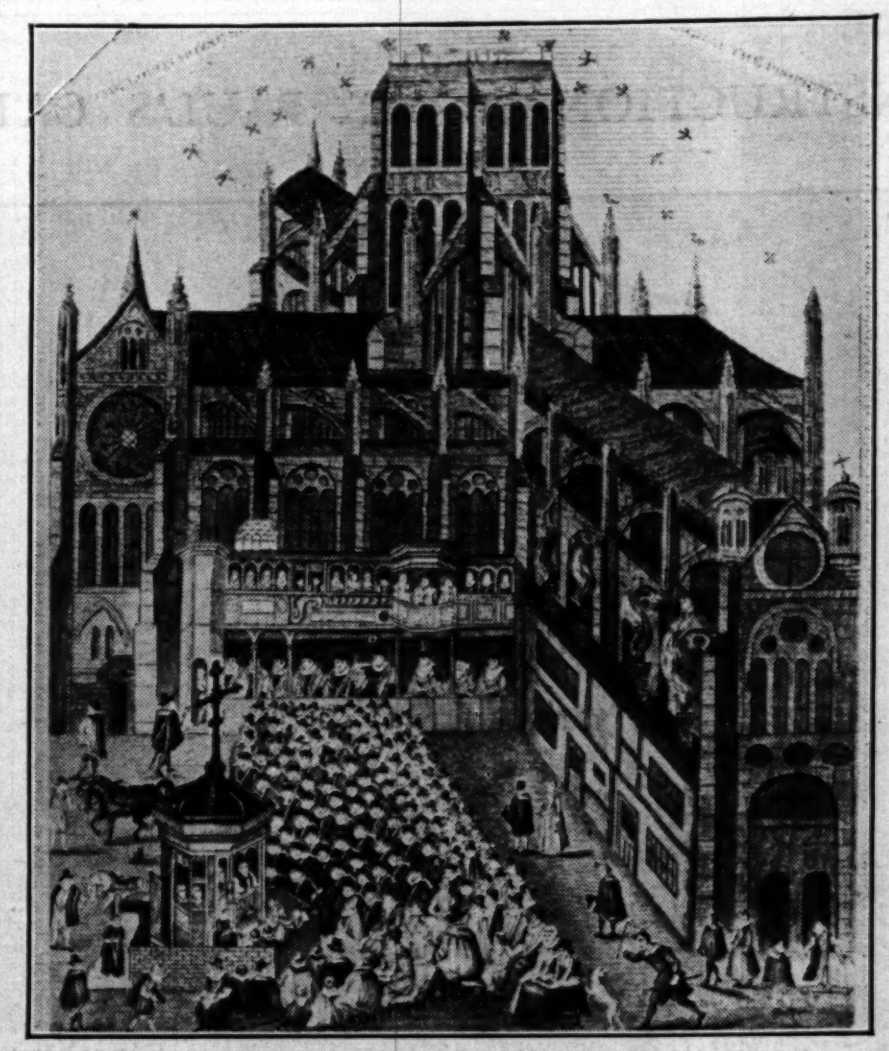
The case is different with Lightfoot, Church, and Liddon. Lightfoot's "Sermons preached in St. Paul's" is an excellent collection. Church's sermons have also lived. His was a mind of great distinction and refinement, and he wrote admirable English. One of his best books, "The Gifts of Civilization," was a short course of lectures given in the Cathedral by request of the Dean and Chapter, who "wished to make the Cathedral of service to the intelligent young men who follow their business around it." The Lecture Society thus happily inaugurated still exists, but without the breadth and distinction which might have been hoped for from its beginning. Church's "Cathedral Sermons" are treasured in many clerical libraries.

PULPIT ORATORS

Liddon was a far more popular preacher than Church. Many gave him the first place among the pulpit orators of his generation. But he cannot now be read with any satisfaction. He was a rhetorician, who modelled his style, it was said, on Bossuet. In theology he was an obscurantist, with a fatal love of the dilemma—"accept all or reject all"; and therefore he makes no appeal to thoughtful men to-day.

We have only once invited a non-Anglican to preach. This was Father Nicolai, a Serbian prelate. As far as we are concerned, reunion with the Eastern Church is an accomplished fact. The Archbishop of Athens gave the blessing one Sunday evening at our request.

In these days of reading and listening-in, the pulpit has no longer quite its old importance. But it is a mistake to undervalue it. Any man who has a message, and knows how to deliver it, can fill the great building with a crowd of eager listeners. It is a very typical English congregation, predominantly of the middle class, intelligent though not learned, and keen to hear whenever a man has really something to say. It would be invidious to mention the names of living men, but when I compare the best sermons now preached in the Cathedral with the published sermons of fifty years ago, I do not think there has been any falling off.



ST. PAUL'S CROSS.—An engraving representing the scene at St. Paul's Cross on March 26, 1620, when King James I., the Queen and Charles, Prince of Wales, were present. They are shown in the centre of the picture. The preacher was the Bishop of London (Dr. John King).

CHOIR-BOYS OF THE CHAPELS ROYAL.—A party in their picturesque costumes entering the gates of Buckingham Palace.

THE MUSICAL TRADITION OF ST. PAUL'S

A SERVICE FOR THE PEOPLE

(BY OUR MUSIC CRITIC)

Old St. Paul's remained standing just long enough to re-establish the choral service after the Restoration of the Monarchy. In 1663 the Rev. James Clifford, Minor Canon of St. Paul's, published a little volume called—

The Divine Services and Anthems Usually Sung in the Cathedrals and Collegiate Choirs of the Church of England.

It consisted chiefly of the words of anthems, and its popularity led in the following year to a second and enlarged edition. Its importance for us is the evidence which the second edition gives of the musical leadership of St. Paul's. It contains an exposition of the Cathedral service as daily performed there, including the Gregorian Tones (in modern notation) for the chanting of the Psalms, and a few harmonized versions of the Tones. The author declares that he has set out every detail in order that the detractors of the full musical use may see that its advocates have nothing to be ashamed of in their practice. The publication shows the desire to make the liturgical service and its musical setting better understood by the daily worshippers, and therefore more thoroughly the people's possession. What was thus begun in the old Cathedral was carried on in the new. All that is best in the musical tradition of St. Paul's rests on that understanding of the funotion of the Cathedral service.

PURCELL AND STAINER

Not the least of the disastrous results of the fire was the fact that St. Paul's and its music were out of action during the short life of Henry Purcell, but his music appeared conspicuously in the new Cathedral soon after its opening. In 1698 the festival of the Sons of the Clergy was held there for the first time, orchestral instruments were introduced, and Purcell's Te Deum in D, written four years earlier for the St. Cecilia festival, was given. It gave the precedent for occasional services with enlarged choir and orchestra, which in the nineteenth century came to include the popular oratorio services.

The eighteenth century was not a time of conspicuous enterprise in Church art. Father Smith's fine organ attracted Handel to St. Paul's and Joseph Haydn has left on record the deep impression made on him by the singing of an Anglican chant by the "charity children."

During the organistship of Sir John Goss the movement for the beautifying of the Cathedral and the reform of its services was begun under Dean Milman; the organ was removed from the centre of the choir to one side, thus opening the choir services to a congregation assembled under the dome, and the Sunday evening services were instituted. But Stainer, who succeeded Goss in 1872, was the great reformer to whom the present efficiency of the musical establishment is primarily due. Outside the Cathedral itself he has been, unfortunately, remembered rather as an inferior composer than as the master mind who made St. Paul's an example to the world of what Anglican Cathedral music should be.

THE MUSICAL ESTABLISHMENT

With the support of the Chapter, which included Canon Gregory, afterwards Dean, he secured a complete reconstruction of the establishment to include organist and sub-organist, 18 men (six vicars choral and 12 assistant vicars choral), 40 boys (nine of them probationers). A fortnightly music list was drawn up by the Succentor (a minor Canon) in conjunction with the organist, the Precentor (a Canon) being the titular head of the musical establishment. Stainer organized the Evening Service Choir of 40 voluntary singers and also the Special Service Choir of 250 voluntary singers to take part in the Festivals of the Sons of the Clergy and other orchestral services. With this choir he instituted the annual performance of Mendelssohn's *St. Paul* on St. Paul's Day, the Holy Week performance of Bach's *St. Matthew Passion*, and Spohr's *The Last Judgment* in Advent. The repertory of the daily service music was enlarged and its performance brought to a high standard. Most important from the devotional point of view was the introduction of the choral celebration of the Holy Communion on Sundays and festivals.

It has been the task of Stainer's three successors, Sir George Martin, Dr. Charles Macpherson, and Dr. Stanley Marchant, each beginning as sub-organist, to build on his well-laid foundation, to improve and clarify the style of interpretation, to replace works which proved to be outworn with the masterpieces of past time as well as the best products of modern music. Macpherson's sudden death, soon after the closing of the choir and dome and the dismantling of the organ, was a severe loss to the life and the art of the Cathedral, as it was a personal one deeply felt by all his colleagues and friends. The habit (it is not an admitted principle) of the succession of the sub-organist proved invaluable at that moment. Dr. Stanley Marchant was ready and able to carry on all that was best in his predecessors' work, and now in the reopened Cathedral we may look forward confidently to further enrichment of the noble tradition of St. Paul's music.

Copies of the original of the isometric drawing of St. Paul's, shown on page xi, can be obtained, price 30/- each, from the Architectural Press, 9, Queen Anne's Gate, S.W.1.

WESTMINSTER ABBEY

THE "TREASURE HOUSE OF MEMORIES"

MEMORIALS OF THE GREAT

(By the Very Rev. W. Foxley Norris, D.D., C.V.O., F.S.A., Dean of Westminster)

Westminster Abbey has a hold, such as no other building can claim, upon the affection of English-speaking people throughout the world. No one is surprised at this. We expect and assume that it should be so, yet the reason for it is not at first quite obvious. If it were a mere question of appeal to the imagination, or to the historic sense, or patriotic sentiment, it would be easy enough to understand. It would be sufficient to say that here every Sovereign has been crowned since William the Conqueror; here are the tombs of Edward the Confessor, of Edward I. and Edward III., of Richard II., of Henry III., Henry V. and Henry VII., of Queen Elizabeth, and a galaxy of other Royal personages; here are the memorials of statesmen, of poets, of judges, of men of science, of explorers, of missionaries, of pioneers, of administrators; of men who have made the name of England what it is and carried its message into all departments of life and every part of the world. Here the deepest instincts of the nation's soul have found expression in acts of humiliation and prayer in times of stress, in offerings of high Thanksgiving in times of joy, such as the never-to-be-forgotten service on July 7, 1929, when the King gave thanks to Almighty God for his recovery. Here, again, lies the body of the Unknown Warrior who, buried among kings and leaders, is a witness for all time of the sacrifice that saved the Empire in that time of anguish unparalleled in all its long history.

ENGLISH RELIGION

All this would account for the strong appeal to the imagination and to the historic sense and to patriotic sentiment. But that is not enough. The hold that the Abbey has upon English-speaking people all over the world is more than that. It is a hold upon the heart and the affections. There is something of the possessive sense in it. It is comparable to the feeling that men have for their old home. Those who are constantly in touch with visitors to the Abbey from all parts of the earth realize in a way that others perhaps cannot the depth and the prevalence of this feeling. Probably one reason for it is to be found in the age-long and inextricable connexion between English life and English religion. It is fashionable to-day to belittle the hold that religion has upon the people, but after all it is engrained in the very fibre of the nation's life, and whether a particular generation is inclined or disinclined to outward expressions of it, it is there.

The Abbey stands in a peculiar sense for English religion in its widest aspect. Dean Stanley speaks of it as "endeared both to the conforming and non-conforming members of the National Church," and this is true. Long may it remain so. "It is of all our purely ecclesiastical institutions the one which most easily lends itself to union and reconciliation and is with most difficulty turned to party or polemical uses. . . ." It has been called the Fortress of the Church of England. While Westminster Abbey stands the Church of England stands.

The independence of the Abbey and the constitution of its governing body are safeguards against any narrowness of view. A great Church which has numbered among its officers—to go no more than 60 or 70 years back—Stanley, F. D. Maurice, Charles Kingsley, Wordsworth, Gore, Henson, Temple, Ryle, cannot be accused of narrowness.

HEART OF THE EMPIRE

But apart altogether from the religious appeal there is something in the very place it stands in and the way it stands. It is the very heart of the Empire. Within the precincts of the old Palace of Westminster; in close proximity to Westminster Hall and the Houses of Parliament; on the banks of the most English of all English rivers; over against Lambeth Palace; the Abbey speaks of home to the traveller, the exile, the servant of the State whose duty calls him far afield. Sentimental though it may seem, it is a fact that there is a constant demand from all parts of the Empire even for pieces of stone that once formed part of the Abbey to be sent out to be built into some New Church far away.

But there is an additional circumstance which gives the Abbey very special and personal interest at this moment when the Lambeth Conference is meeting and Bishops are assembling from every corner of the Empire and from the Sister Church of America—numbers of Colonial and missionary Bishops look back to the Abbey as the place of their consecration.

It was not until the nineteenth century that consecrations took place in the Abbey Church itself. Previously they had been solemnized either in St. Catherine's Chapel or the Chapel of Henry VII. and this change coincided with the extension of the Colonial Episcopate. In 1843 the Bishops of Barbados, Antigua, Guiana, Gibraltar and Tasmania were consecrated at the High Altar. Then followed in 1847 the consecration of three Australian Bishops and the first Bishop of South Africa—Robert Gray, Bishop of Capetown. In 1850 Francis Fulford, Bishop of Montreal, was consecrated here and on Ascension Day, 1858, George Lynch Cotton, Bishop of Calcutta. In 1859 came the consecration of the first Bishops of Columbia, Brisbane and St. Helena, and in 1863 two missionary Bishops of Central Africa and the Orange Free State. Since that date the Abbey has been in fairly regular and constant use for the consecration of Bishops, not only to Colonial but to English Sees.

HISTORIC INDEPENDENCE

It is thus used at the request of the Archbishop of Canterbury; not as of right but by permission of the Dean, who is, under the Sovereign, supreme. Neither Archbishop nor Bishop of London has any jurisdiction or authority in the Abbey, and from time to time, in order to preserve its historic independence, a quaint form of protest is read on the arrival of the Archbishop within the precincts.

It is hardly necessary to say that the Abbey authorities value and welcome the use of their church for the consecration of Bishops—especially Bishops for oversea. That the Abbey should become more and more the spiritual home of our oversea work, whether missionary or Colonial, is a development strictly in keeping with the policy which owes so much to Dean Stanley. Ever since his time Westminster Abbey has risen in a remarkable manner to meet the needs of successive generations, never more so than during the War. And now the Missionary Council of the Church of England, under the leadership of the Bishop of Salisbury, has established the Federation of Prayer for the missionary work of the Church which, with the hearty good will of the Dean, has its home in the Jerusalem Chamber and the Abbey Church.

The Abbey is a great subject, and much might be written, but in the particular connexion in which this article appears one more word remains to be said. Here in the Abbey are the memorials of founders of the British Empire—a list too long to enumerate—and proconsuls whose names are great in history. Here Chatham was buried in 1778 and here was erected more than 100 years ago the memorial to Warren Hastings. Here, too, in recent years the modest tablets in memory of Lord Cromer and Lord Milner—"Servants of the State." From end to end the Abbey walls are covered with memorials and every available space has been used.

A Royal Commission 30 years ago considered the question of further accommodation by way of some extension or additional buildings. But the problem is complex, and the difficulties great, and nothing has yet been done. Whether any further provision is feasible or not remains to be seen; but be this as it may, the early history of the Empire is for ever linked with the Abbey, and it will always remain a hallowed spot and a very sacred shrine to English-speaking people throughout the world.

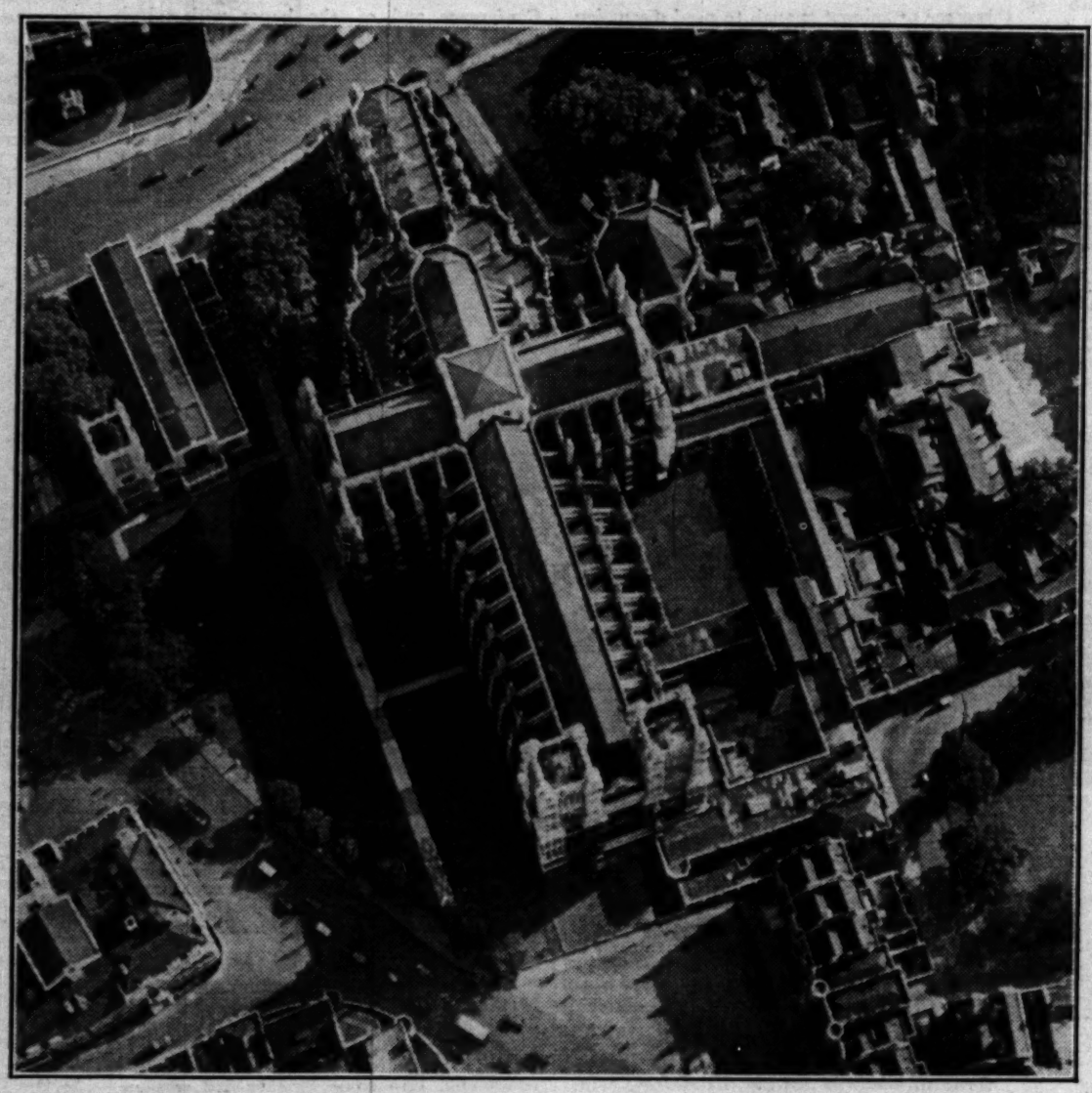
The principal responsibility resting upon those in charge of the Abbey is the maintenance of the structure, and owing to the generous public response to the appeal issued by Bishop Ryle in 1920, a sufficient fund for this purpose has been secured. In 1840 an annual sum of £3,250 had been allocated as a Fabric Fund. Needless to say, as time went on, this proved to be wholly inadequate. Even before the War the Dean and Chapter were in difficulties, and post-War conditions made the situation intolerable. In response to Bishop Ryle's appeal, a sum of £170,000 was subscribed. This fund is held by trustees (the Governor of the Bank of England and others) and the income can only be used for renovation, renewal, and repairs to the Abbey buildings.

MAINTENANCE OF THE FABRIC

The income from this fund together with the original fabric fund (£3,250 per annum) is sufficient to pay for the systematic repair and restoration which must go on year by year. A large permanent staff of workmen is employed, and the work never stops. Owing to the continual decay of stonework, repairs to the actual masonry are always going on. The external repairs to Henry VII.'s Chapel have taken many years and should be finished by the end of 1931. A good deal of work has recently been done for the preservation of the old refectory wall, and some interesting remains of early Norman work have been revealed and carefully preserved. In addition to this, the cleaning of the stonework of the interior of the Abbey has been begun in the South Transept and it is intended to continue this process, which will take some years to complete. Interesting traces of gilding and colour are being brought to light which give some indication of the glory of the Church in medieval times.

Meanwhile, under the skilful care of Professor Tristram, the colour and gilding of numbers of the monuments and tombs in the Sanctuary and Shrine have been revealed; and from the scanty scraps that remain sketches have been made of whole panels of mural decoration which give some idea of what the original effect must have been. These sketches are treasured in the Abbey. At the same time, the great bronze gates of Henry VII.'s Chapel and the tomb of Henry VII. itself have been brought back to something of their pristine splendour. English people are a little nervous about gilding and colour; but the Abbey calls for it, and every fresh discovery goes to show how rich in this way the Church once was. A very generous anonymous gift has enabled the Dean and Chapter to gild and colour the stalls of the choir, bringing them at least nearer to the richness which the medieval stalls possessed. Much remains to be done and will be carried out as funds permit, but the funds at present in the hands of the Dean and Chapter can, for the most part, only be used for what may be legitimately certified to be renovation and renewal.

As soon as the work on the exterior of Henry VII.'s Chapel is finished, the task that will confront the Dean and Chapter will include the lead roofing; the transept parapets; the western towers; and, we regret to add, the roof of the Library building, where trouble is showing itself. Much of this work is prosaic and comparatively uninteresting to the general public, but every bit of it is vitally necessary if our generation is to do its part in preserving this unique building and handing it on in sound condition to the generations that are to come.



WESTMINSTER ABBEY FROM THE AIR.—An unusual phase of the beauty of Westminster Abbey is revealed in this photograph, taken from the air. The building assumes the appearance of a jewelled cross.

ST. GEORGE'S, WINDSOR

RESTORATION NEARLY COMPLETE

(FROM A CORRESPONDENT)

The year in which St. Paul's is reopened will see also the end of another notable work of Church restoration. The repair of the Collegiate Church of St. George's, Windsor, has taken 10 years and has cost, in round figures, £200,000. December, 1920, saw the beginning of the task—taken in hand not a day too soon, for the quire vault was found to be in imminent danger of collapse. Until Easter, 1927, the services were transferred to the nave; since that date the renovated quire alone has been in use, while the nave has been in the hands of the builders. There is every reason for hoping that all the internal work of reconstruction and renovation will be concluded by the end of August. Two months will be needed for the removal of the elaborate stagings, the replacement of fittings and the cleaning of the entire Chapel. The organ has been rebuilt, at a cost of £10,000, and placed on the north and south sides of the screen instead of, as hitherto, across it, with the result that the splendid vault will be visible from one end of the Chapel to the other. But the insertion of the delicate mechanism of the instrument has to be delayed until the risk of dust from the masons' and carpenters' work is over.

THE REOPENING

Early in November, all being well, St. George's is to be formally reopened with ceremonies befitting the successful ending of a ten years' task. A detailed description of the work done and the results achieved must be deferred to the time of reopening. Yet some acknowledgment may be made at once of the great debt owed by all lovers of this superb and historic building to their Majesties the King and Queen for their unfailing interest and practical support, to benefactors whose munificence has made any public appeal for funds unnecesary, to the present Dean of Windsor, Dr. Albert Baillie, during whose tenure of office the whole work has been begun and completed, and to Mr. Harold Brakspear, the architect placed in charge of the work from its beginning by the Dean and Chapter. The fact seems to be little known that, though they stand within Windsor Castle, St. George's Chapel, with all the houses and cloisters on the north side of the Lower Ward, are the freehold property of the Dean and Canons of Windsor, upon whom, therefore, rests the responsibility for their maintenance. Their task is an anxious one in modern conditions, and only the unwelcome expedient of suspending one of the canonries and utilizing the income for fabric purposes has enabled them to cope with it.

THE "KING'S BEASTS"

The fabric has suffered gradual decay in the course of centuries, and precisely the source of weakness which Wren noted when he surveyed the roof in 1682—a heavy stone vault, low-pitched, and consequently with great outward thrust, and weak flying-buttresses to take it—again menaced the building with collapse in 1920. Wren advised also the removal of the heraldic "King's Beasts" surmounting the pinnacles outside the Chapel, as they were in a state of decay; stone pineapples, he suggested, would form "a decent ornament" in their place. But, though the beasts went, the pineapples did not come. Time showed that these beasts had been useful and not merely ornamental, their extra weight strengthening the pinnacles against the thrust of the flying-buttresses. Therefore, after two-and-a-half centuries, such pleasant creatures, faithful copies of their predecessors, again crown the pinnacles and hold vanes to show—not, it must be owned, unanimously as yet—from which quarter the wind blows. Moreover, they have great heraldic interest, for they were designed to prove the twofold right of Henry VII. to the Crown—through his Lancastrian mother and his Yorkist wife.

Indeed, its Royal and historic associations, even more than its intrinsic beauty or its tradition of fine music, bring to St. George's every year a throng of visitors from distant parts of the Empire. Here has been the home of the Most Noble and Honourable Order of the Garter since its foundation by Edward III. His sword of ceremony is still here—well over six feet in length—and there is nothing elsewhere to match the stalls with their armorial plates. Here are buried Henry VI. of the House of Lancaster, Edward IV. of York, the Tudor Henry VIII., the Stuart Charles I., George III. and his descendants of the House of Hanover. The parents both of our King and Queen were married in St. George's. It is, in short, a matter of national and indeed of Imperial interest that the restoration of this noble building, rich in historic memories, is about to be successfully completed.

THE LAMBETH CONFERENCE

FROM 1867 TO 1920

SPIRIT OF TRUTH, UNITY, AND CONCORD

(FROM A CORRESPONDENT)

Curiously enough, the Lambeth Conference came into existence because, more than 60 years ago, the Church in Canada was perturbed by the "modernism," as it would be termed nowadays, of a Bishop in South Africa. The controversy stirred by Bishop Colenso's interpretation of the Pentateuch led the Provincial Synod of the Canadian Church, in September, 1865, to petition the Archbishop of Canterbury for the calling of a conference "by which the members of our Anglican communion in all the quarters of the world should have a share in the deliberations for her welfare." The Archbishop referred the proposal to the Convocation of Canterbury, which approved it. In February, 1867, Archbishop Longley issued invitations to the first Lambeth Conference.

In some ecclesiastical quarters this new departure was regarded with great suspicion. Its critics feared that it implied the creation of a kind of General Synod, which might promulgate canons binding upon both the Anglican Church and all Churches in communion with it. A number of the English Bishops, including the Archbishop of York, refused to accept invitations to the Conference until an agenda-paper of its proceedings had been placed before them. In the end 76 Bishops were present, of whom 24 came from the Colonies and 19 from the United States. As the number of dioceses eligible for representation was 137, it seems that some 60 Bishops failed to appear, either from choice or necessity. Yet it is fair to remember how serious an undertaking in 1867 was a journey to Lambeth and back from a remote missionary diocese.

GROWTH OF THE CHURCH

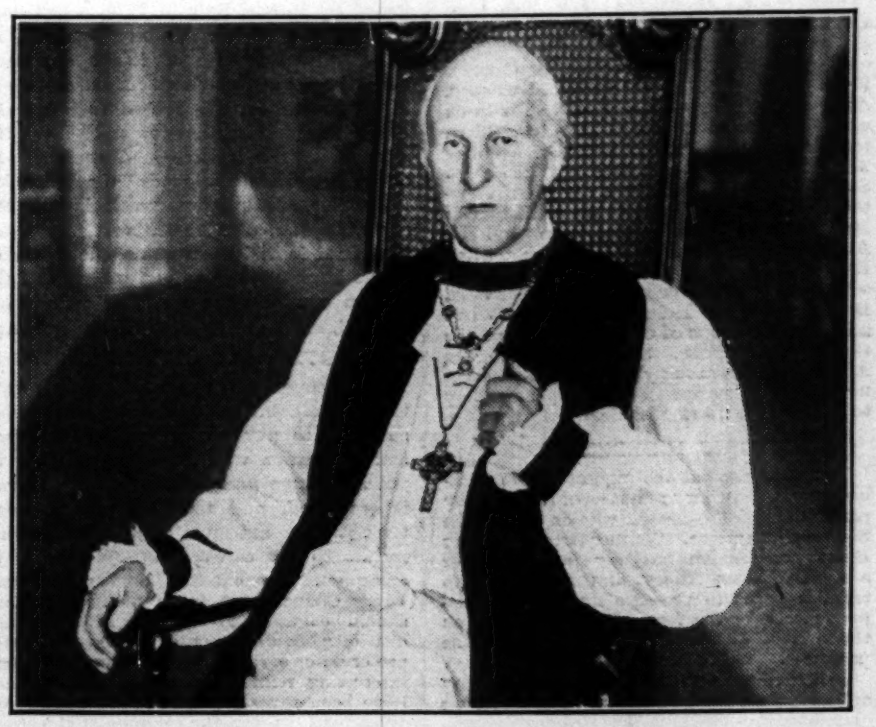
It is interesting to compare the figures of the first with those of the subsequent Conferences of 1878, 1888, 1897, 1908, and 1920. The total of dioceses was, respectively, 175, 193, 220, 252, and 287, while this year's total is 310. Thus, within the period that the Lambeth Conference has existed, the number of dioceses in the Anglican and American Churches has risen from 137 to 310—a striking evidence of Church growth. The number of Bishops present at the second and succeeding Conferences has been 100, 145, 194, 242, and 252. This year the attendance is expected to reach 300. Not only the formation of new dioceses but the appointment of Bishops-suffragan and assistant Bishops has increased the Conference membership.

The first Conference seems to have done little beyond deciding, by 49 votes to 10, that "the whole Anglican communion is deeply injured by the present condition of the Church in Natal," and rose after sitting for no more than four days. Committees were appointed, and they were to report to an adjourned meeting in December, but by that time, naturally enough, almost all the Bishops had gone home. The second Conference, in 1878, extended over four weeks. Archbishop Tait, under whose presidency it was held, opened it with a service in Canterbury Cathedral and an address delivered from the chair of St. Augustine—an example which has been followed at each subsequent Conference. It is noteworthy that Archbishop Davidson was present on this occasion as Tait's chaplain. Mindful, perhaps, of the heated atmosphere which the Colenso debate had produced, the second Conference was careful to keep all "burning questions" out of its programme. It discussed the needs of the various Churches in the Anglican communion; it deplored the growth of "modern forms of infidelity," and no sharp differences of opinion were likely to be aroused by such topics. But, apart from the actual debates, each Lambeth Conference publishes the results of its deliberations in three forms:—(a) the reports of the various committees elected to deal with the separate subjects, responsibility for the conclusions reached being limited to the members of those committees; (b) resolutions of the whole Conference arising out of the reports which the committees present; and (c) an "encyclical letter from the assembled Bishops," addressed to the faithful belonging to, or in communion with, the Anglican Church throughout the world.

SUNDAY OBSERVANCE

Archbishop Benson presided over the third Lambeth Conference, held in 1888. This time the programme included twelve subjects, several of them bearing more or less directly upon problems of reunion. "Sunday observance" was another topic, and already, 42 years ago, the committee reporting on it observed that "the increasing practice on the part of some of the wealthy and leisurely classes of making the day a day of secular amusement is most strongly to be deprecated." Another theme was "socialism," for which the development of small-holdings and cooperative societies was commended as the best antidote.

The year of the fourth Conference was that of Queen Victoria's Diamond Jubilee; it was also the thirteenth centenary of St. Augustine's landing in England. The latter fact, indeed, had caused Archbishop Benson to summon it after an interval of nine years, instead of the usual ten. Though he sent out the invitations he was dead, and Dr. Temple was Archbishop, when the Conference met. Among the subjects which had become prominent enough to need discussion were Prayer-book Revision and "the Critical Study of Holy Scripture." But by far the most important result of this Conference was its pronouncements on the perennial question of reunion. The previous Conference had borrowed from an American Church Convention of 1886 certain fundamentals, agreement in regard to which must be thought essential to any scheme of reunion among Christian Churches.



THE ARCHBISHOP OF CANTERBURY, who will preside over the Lambeth Conference. Dr. Lang succeeded the late Archbishop Lord Davidson in 1928.

THE "QUADRILATERAL"

This declaration, adopted by the Conference of 1888, was solemnly reaffirmed by that of 1920, and became known as "the Lambeth Quadrilateral." References to it are still so frequent in our present-day discussions, and it forms so important a part of the current South India scheme, that its reproduction here seems worth while.

The following are the four points of the "Quadrilateral" postulated as the necessary basis of union:—

1. The Holy Scriptures of the Old and New Testaments.
2. The Apostles' and the Nicene Creeds.
3. The Two Sacraments of Baptism and the Lord's Supper.
4. The Historic Episcopate, "locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church."

The programme of the fifth Conference, which, with Archbishop Davidson as its President, met in 1908, might also serve again to-day. "The Faith and Modern Thought," "Supply and Training of Clergy," "Religious Education," "Ministries of Healing," and "Marriage Problems," for example, are none of them themes on which the last word has been said or questions which have lost their urgency.

THE LAST CONFERENCE

But the prize for industry, up to date, certainly must be assigned to the sixth Conference, that of 1920. It passed no fewer than 80 resolutions. From it, too, went forth that remarkable "Encyclical Letter" on Church unity which, if it failed to produce the speedy results which sanguine people expected, at least was a very definite step forward, and will provide the starting-point from which this year's Conference in turn will make progress. One of the most prominent figures in the 1920 debates was Frank Weston, Bishop of Zanzibar, and not a few of those who had most resented his attitude over the Kikuyu controversy yielded to the charm of his magnetic and most lovable personality. The way in which animosities vanished when the combatants sat side by side in council, in place of hurling anathemas, formal or informal, at one another across continents, was in itself a justification of the Lambeth Conference and of the hopes with which it was founded. To the outside world it is of value as a stately pageant, as a visible sign of those invisible and spiritual ties which unite remote parts of our earth. And for the rulers of the Churches themselves it means fresh ideas and encouragement; it means, too, that personal touch which, far beyond any written communication, tends to foster among men of diverse ecclesiastical views the spirit of truth, unity, and concord.

THIS YEAR'S PROGRAMME

MOMENTOUS ISSUES

(FROM A CORRESPONDENT)

Whatever may be the outcome of the seventh Lambeth Conference, its agenda-paper will always be thought remarkable for its vision and its boldness. At a time when the Church is confronted by a vast number of problems—religious, social, and economic—it would have been easy to select subjects which were important yet not complex, debatable yet unlikely to stir acute controversy. But those responsible for the programme courageously refused to shape it on such lines. They would not leave the difficult questions undiscussed because of their difficulty. They would not exclude the really crucial issues because agreement in regard to them might be hard to reach. They felt that to summon the Bishops from every part of the world in order to consider secondary matters would be alike unfair to them and a betrayal of the Church's hopes. Accordingly the members of the 1930 Conference will have before them a programme which does not shirk any great question. And therefore it is reasonable to believe that the decisions arising out of such a programme must have an unprecedented influence upon the future of Church life and work.

FAITH AND WITNESS

"The Faith and Witness of the Church in this Generation" is the general heading of the agenda-paper. The main theme is to be considered under six headings, each of which in turn (except the last) is further subdivided into some four or five sections. Thus the first subject, "The Christian Doctrine of God," is to be considered (*a*) in relation to modern thought; (*b*) in relation to non-Christian religions and ideals; (*c*) as determining the character of Christian worship; and (*d*) to be realized throughout the Church by teaching and study. Thoughtful people will recognize that the inclusion of this subject was an act not only of piety but of practical wisdom. There is a tendency to visualize the Church as a kind of philanthropic association rather than as a divine society, bound to make God's will the test by which both its worship and its work are to be judged. The Church is not free to "determine the character of Christian worship" by popularity, nor to substitute for thought about God absorption in housing, education or other social activities. Thus the first item on the agenda of the 1930 Conference will help its members, and through them the Anglican community all the world over, to see Church work in a right perspective. To regain the Christian doctrine of God is the supreme need of our age.

Under the second heading, "The Life and Witness of the Christian Community," questions relating to marriage, sex, race, education, and war are to be considered. Some of them are of a kind which inevitably must reveal differences of opinion. For example, few problems are more difficult than the right attitude of the Church towards birth-control. Succinct references to it were made, in a brief resolution and an equally brief sentence of a report, by the Conference of 1920. Obviously, it has acquired far more importance within the last ten years, and a full reconsideration of it, in view of the altered structure of society, is most desirable. The findings of the Conference upon this subject, especially if they represent anything like a unanimous vote, will be awaited with keen interest. The inclusion of this topic is one of many signs that the framers of the programme did not lack courage.

UNITY OF THE CHURCH

The next heading, "The Unity of the Church," covers a number of important problems, among them that generally deemed the most critical matter on the programme—the scheme for Church union in South India. There is neither need to insist upon the acuteness of the controversy raised by these proposals nor space even to summarize the arguments advanced by either side. But it may be worth while to remove a misconception that seems rather widespread. While the scheme has been remitted for the Lambeth Conference's examination by the Church of India, Burma, and Ceylon, it is by that autonomous Church and not by the Conference that the ultimate decision must be made. There will be much weight but no finality or executive force in the approval or disapproval of the scheme by the Conference. On the other hand, a clear expression of its views by the Conference is much to be desired, not only because of its influence upon this special scheme, but because of the bearing it must have upon the general question of reunion both in other countries and our own.

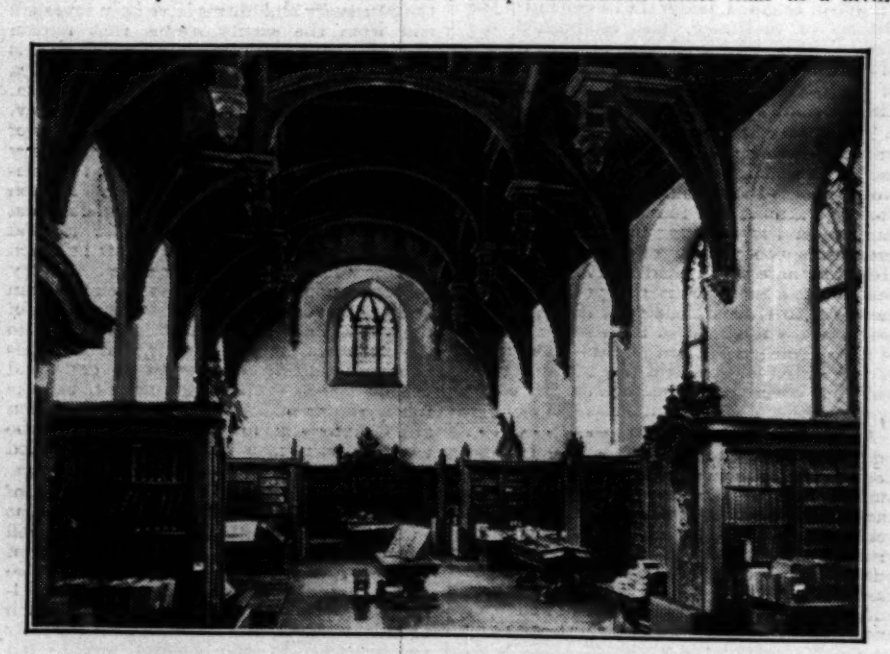
"The Anglican Communion" forms the fourth main heading of the agenda-paper. "Its ideal and future" and "Its organization and authority" are the chief sub-divisions. Here, again, questions of great practical importance are involved. What precisely is "the Anglican Communion" to mean? Ought the Churches oversea to be local branches of the Church of England, or should they be independent and autonomous? Should they have a legal and constitutional or only a spiritual and amicable relationship with the Church in this country? The whole question needs thinking out afresh. Again, what is to be done about the so-called "missionary dioceses"? There are some 30 of them, attached to no province except Canterbury. In consequence, their Bishops refer all their problems for the direction and guidance of the Archbishop of Canterbury. This fact suggests another question, no longer to be evaded. How is the work of the Archbishop of Canterbury to be brought within reasonable compass? At present the demands made of him are unreasonable. He is expected to supervise his own diocese. Then, out of 40 English dioceses 27 are in his province. Further, he is the Primate of All England, the chairman of its Church Assembly, its spokesman in the House of Lords. Apart from his diocesan and provincial tasks, he has public work enough to fill the whole time of an active man. Finally, as if this were not sufficient, he is expected to deal with all manner of intricate and delicate questions remitted to him from missionary dioceses scattered far and wide—in China, in Africa, in South America. The strain has long since become intolerable, and the Lambeth Conference should set itself to devise some practical means of lightening it.

THE MINISTRY

The fifth subject is "The Ministry." The lack of clergy is already one of the chief difficulties hampering effective Church work in this country, and there is every need for considering methods of overcoming it. Moreover, there are further problems presented by the similar deficiency in the oversea churches.

The final item on the list is "Youth and its Vocation." The main issue arising under this heading can be condensed into a few words. How is youth to be enlisted in the service of the Church? And how is the Church to meet the modern requirements of youth? There can be no need to point out how much depends upon finding the right answers to those questions.

Such in outline is the programme, the most admirably conceived programme, of the Lambeth Conference in 1930. As usual, each subject, after a preliminary discussion by the whole Conference, will be delegated to a committee. After each committee has framed and presented its report, resolutions based upon it will be presented to the whole Conference again. The notable boldness of the programme involves two separate risks. On the one hand, so many burning questions are down for discussion that the controversial spirit may make any large measure of agreement impossible. On the other hand, the Bishops may shrink from committing themselves and their dioceses on issues so momentous, and take refuge in resolutions merely reaffirming platitudes. Both dangers are real. Yet there is reason to hope that under the sagacious presidency of the Archbishop of Canterbury both will be overcome.



LAMBETH PALACE LIBRARY, in which the Lambeth Conference will meet. It is housed in the Great Hall, which was rebuilt at the Restoration and contains many rare books and manuscripts.

LAMBETH PALACE

MEMORIES OF SEVEN CENTURIES

MEETING PLACE OF THE CONFERENCE

(By the Rev. Claude Jenkins, D.D., F.S.A., Canon of Canterbury)

There are few more satisfying views in London than that afforded in certain lights on a summer evening by the long irregular line of comparatively low buildings seen from the Victoria Tower garden across the Thames. To the west is the hospital which, in its earlier home, was under the protection of St. Thomas of Canterbury. The dreary wilderness of Lambeth Palace-road is hidden from sight, the Albert Embankment serves to set off the ancient structure, and Lambeth Bridge is regarded with a kindlier tolerance. There, opposite the Abbey and the Palace of Westminster, hard by a ford and with a ferry of their own, the Archbishops of Canterbury have found lodging for seven centuries in their manor of Lambeth. Once or twice, perhaps, in the Middle Ages, once in the reign of Elizabeth, it may be called a Palace, but in ordinary usage it remains the manor until the fashion of the eighteenth century styles it Lambeth House, and then the ostensibly more grandiloquent title of Palace comes to be regarded as alone adequate to the architectural ambitions of nineteenth-century medievalism, interpreted by Mr. Edward Blore. Fortunately, from this point of vantage, the results of those ambitions are hidden from view, and not less providentially the restoration and reconstruction of the growth of centuries were incomplete, so that our eyes to-day can still look upon something at least of what Fergusson calls "the Jacobian abominations of Lambeth," as well as on portions which Hubert Walter and Stephen Langton saw rising in the reign of John and which Juxon and Sheldon loved no less than Laud.

MORTON'S TOWER

As we draw nearer the impression first created is not lost. To catch a glimpse through the gate is to look upon the quiet peace of some ancient college court or quadrangle, and already from the outside we shall have speculated a little anxiously whether the approaches to the new bridge will enhance or destroy the proportions of the magnificent tower which Cardinal Morton joined to an older building two years before America was discovered. The whole place is entwined by legend or tradition with stories. As to some of them, we shall best combine reverence with the critical spirit of the historical student by saying that we should like them to be true. In the angle of the old wall between Morton's Tower and the parish church we are bidden to see the fugitive Queen Mary of Modena sheltering from wind and rain on December 9, 1688, with Lauzun and her women and the unhappy child of six months whom later ages have known as the Old Pretender. Through the gate are the stairs up and down which Thomas More may often have run as the Cardinal's page before the "merry boy" of 13 had developed into the "marvellous rare man" of prophecy. The lower part of the stairs may have been altered, but the great audience chamber above the gate has suffered on the whole far less than might have been expected from the passion for "improvement" in later centuries.

LOLLARDS' TOWER

At the far end of the court, opposite the gate, rises the great pile of buildings known generally from Laud's time and probably from the fifteenth century as Lollards' Tower. The nearest of its three divisions was added by Laud. The centre one was built by Chichele, the founder of All Souls College at Oxford, in 1434, to replace a much lower structure which masked the entrance to the thirteenth-century chapel. In the empty niche still to be seen outside the tower he placed a figure of St. Thomas of Canterbury, for which he paid 33s. 4d. to John Triske "magister de lez fremasons." The farthest tower with its quaint bell-cote is an afterthought perhaps, to judge from the run of the string-course, though possibly of Chichele himself. On the wood-lined walls of the prison within it are cut the names of former inmates with salutary reflections such as "Ihs est amor meus" or "Nosce te ipm" (*sc.* ipsum). Here Essex may have been confined in Elizabeth's day, as well as Lollards in an earlier age, and hence through a narrow window looking upon the Thames Guy Carleton, the future Bishop of Chichester, almost certainly escaped. From the other window we peer down upon Clarendon's Walk and the garden where Cranmer had once his solar and which the present Archbishop has made glorious with flowers. On the first floor of the central tower we enter the chapel through the Post-room, with its rare flat wooden ceiling and central pillar, inserted not, as tradition says, by Chichele for the whipping of Lollards but a century ago as support for the great central beam.

An echo of bitter controversy is awakened by a charter of Stephen Langton in 1227, when he speaks of the chapels of Hackington and Lambeth erected to the prejudice of the Church of Canterbury by his predecessors Baldwin and Hubert "of pious memory" as having been demolished by Apostolic sentence. The beauty of Hubert Walter's undercroft at Lambeth was disclosed by the excavation completed in 1907: it had been filled up with earth. But who built the chapel now above, with its magnificent double doorway and the exquisite lines of its Early English windows in which the patient care of Mr. R. T. Davidson, when chaplain, secured the replacement under Tait and Benson on the lines of the "Biblia Pauperum" of the scenes which Laud and his secretary had painfully restored when in their day they found Morton's glass "shameful to look on, all diversely patched like a poor beggar's coat"? We can scarcely assign the building to Stephen Langton, since the charter cited is within six months of his death, and if the credit belongs to Boniface of Savoy, to whom is also assigned the completion of Hubert Walter's great hall, it is hard to understand the severity of Archbishop Pecham's references to him or why, 10 years after his death in 1270, it stood in need of repair.

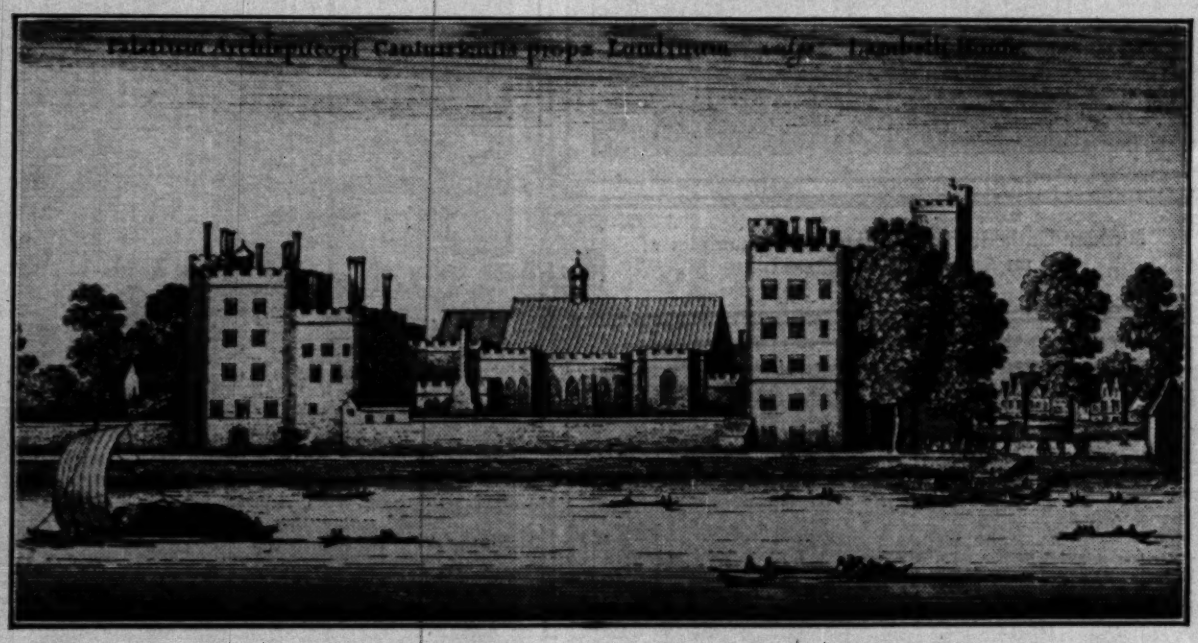
THE CHAPEL

In any case the Bishops who pass for their daily services during the Conference into the inner chapel through the screen with which Laud replaced that of Morton, which had been destroyed, will have around them the memories and traditions of nearly seven centuries. It has been the scene of the consecration of hundreds of their order from Pecham's time to the present day, including that of Matthew Parker, whose bones rest at last beneath the floor, of White of Pennsylvania, Provoost of New York, and Madison of Virginia. Graphic stories of the tumultuous violence of the Bishop of Winchester's men breaking the doors in the days of Boniface, or of the incursion of Wyclif's supporters when he stood on his trial before Sudbury, may owe something, perhaps not a little, to imagination, just as there are difficulties in the assignment of the place where Anne Boleyn's divorce was pronounced by Cranmer and even greater in attributing to him the tower on the north side which bears his name, though it was possibly built by Cardinal Pole.

But here at any rate in the closing shadows of a November day in 1640, Laud tells us that he went to evening prayer and was greatly comforted by the Psalms of the day (XCIII. and XCIV.) and by the lesson from Isaiah (Chapter L.), and "as I went to my barge, hundreds of my poor neighbours stood there and prayed for my safety and return to my house." And hence, too, Sancroft went forth for conscience' sake, like Laud never to return. Many other scenes has the chapel witnessed in its long history: some of the home life of the men whose portraits in a long unbroken series from Warham to Davidson overflow from the Guard Room to corridors and drawing room; some of visits from oversea, like those of Erasmus to Warham or of Cranmer's many friends among the Continental Reformers or of Marc Antonio de Dominis, the ex-Archbishop of Spalatro, of dubious memory in Abbot's time, or in our own day when Archbishop Davidson received an "enkolpion" as a gift from the Oecumenical Patriarch. And there is scarcely anything within its walls which has not some historic interest.

THE LIBRARY

The Library in which the Lambeth Conference will meet is Juxon's Great Hall made into a home for books a century ago, though it was first used for marshalling the procession for the consecration of Bishop Bagot of Oxford on August 25, 1829. How much damage the room sustained in the Commonwealth time it is hard to say. Including the new roof the work of repair cost £10,000 at least, and the exterior has certainly a very "Wrenish" look. The books and manuscripts accumulated here and in the muniment room are the result of collections since the days of Whitgift. The Gospels of MacDurnan, which King Athelstan gave to Canterbury, the wonderful Lambeth Apocalypse, the manuscript of Caxton's "Dictes and Sayings," the Prayers of the Lady Margaret, are but a few of its better-known treasures, and its historical papers furnish a quarry for students which is still very far from being exhausted.



LAMBETH PALACE IN THE 17th CENTURY.—A view from the Westminster side of the river, from an engraving by Hollar made in 1647. The general aspect of the Palace remains much the same to-day.

THE BIBLE AND THE EMPIRE

SPREAD OF CHRISTIAN TRUTH

COOPERATION OF THE DOMINIONS

(By the Rev. John H. Ritson, D.D.)

Until the British and Foreign Bible Society was founded in 1804 no successful attempt had been made to provide even the peoples of the United Kingdom with the Scriptures, much less those of the Empire, which had been steadily growing since 1583, when Great Britain entered into possession of Newfoundland. The earliest reports of the society show that no time was lost in printing and dispatching consignments of Bibles and Testaments to fellow-countrymen who had adventured over the seas, immigrants settling on the land, traders opening up markets, convicts in penal settlements, and the soldiers and sailors and officers of the Crown sent to protect them against enemies and to enforce law and order. The work was encouraged as a rule by the highest representatives of his Majesty. For instance, Governor Collins, of Hobart Town, Van Diemen's Land, wrote in 1809, "Our settlement is rather large and increasing, being composed of upwards of 1,000 souls, many of whom are extremely young, and upon whose minds impressions are, perhaps, more easily made of wrong than of right. It is, however, my duty to endeavour to give them a right bias."

The activities of the society were not limited to those of British stock, but extended to the original inhabitants of the countries in which they settled. In the first balance-sheet of the new organization there is an item for printing St. John in Mohawk and English for Canada. In its early reports we read of grants of the Scriptures to "Hottentots" and "Caffres" in South Africa and the wretched negro slaves in the plantations of the West Indies, to the Maoris of New Zealand, and the black men of Australia, to help Carey and his noble band in Serampore, and to the missionaries of every society along their far flung line, embracing the whole Empire but reaching out beyond all frontiers.

BIBLE DISTRIBUTION

The organizations and operations of the society vary widely as of necessity they have been adapted to local conditions, but no place, from Canada to Tristan da Cunha, from Australia to Rarotonga, from New Guinea to Hong-kong, from South Africa to Malta, is neglected. Among peoples who have had little opportunity of cultural and spiritual development, Bible distribution is effected through missionaries only, assisted when possible by colporteurs. This is the plan followed in India; but there Government officials and business and professional men unite with the missionaries to form advisory committees. In the Colonies, some of which have become self-governing Dominions, the society from the first established auxiliaries and branches. For instance, we read in an 1812 report, "A respectable beneficed clergyman in Upper Canada having sent a communication, the committee encouraged him to start a Bible Society on the model of the B.F.B.S. by the promise of £200." In no two of the great self-governing Dominions are the organizations identical. We find in them the variations of natural growth. But wherever the British flag flies there is a systematic effort to induce people to read the Bible.

The problem of language which faces the Bible Society is much more serious than most people imagine. Sir George Grierson has tabulated the names of 179 languages and 544 dialects, in all 723 forms of speech, spoken in India. There are 226 languages and dialects in Nigeria. Sir Harry Johnston has enumerated in the Bantu and semi-Bantu groups 453 tongues, mostly spoken in British Africa. Mr. Sidney H. Ray has classified 14 groups of languages in Western Papua. The Bible Society has been called upon to supply the Scriptures to Canada in 110 different forms of speech.

NINE HUNDRED LANGUAGES

On the list of 900 languages into which at least a complete book of the Bible has been translated and published there are 402 indigenous within the British Commonwealth of Nations. Probably over 330 of these have been in the first instance reduced to written form for the purpose of conveying Christian truth, and in many even to-day there are no books (other than school primers) except some part of the Bible.

It would be impossible within the compass of this sketch to give details of the numbers of volumes circulated over geographical and linguistic areas. A few figures from the last printed report of the Bible Society must suffice as illustrations. During the year 1928 the following totals of Bibles, New Testaments or portions, never less than one book of the Bible, were reached:—

India	1,133,044	Malaya	77,469
Canada and Newfoundland	506,897	West Indies	46,932
		New Zealand	28,842
Union of South Africa	120,011	Cyprus	7,927
		New Guinea	7,400
Australia	264,972	Fiji	6,119
Ceylon	88,760	Samoa	4,650

The stream is not intermittent, but is steadily growing in volume.

THE DOMINIONS

Many parts of the Empire are still dependent on the parent society, with its headquarters in London, for financial support and administrative guidance. The Oversea Dominions, however, are now self-supporting and self-governing in Bible work.

The society's auxiliaries and branches in Canada were federated in 1904 under the name "Canadian Bible Society." A Bill is now before the Parliament in Ottawa to legalize the title "British and Foreign Bible Society in Canada and Newfoundland." It has a chain of 11 Bible houses stretching from the Atlantic to the Pacific. It supports 38 colporteurs, who visit lonely shacks on the prairies, the men in lumber camps and mines, the habitants of Quebec, the Indians on their reserves, the great crowds in the cities, and the immigrants at the ports of entry. No one is overlooked, and the Bible has struck deep roots into the life of the Dominion. After defraying all the costs of its own work Canada has sent on an average £12,899 per annum for the last five years, and over and above its ordinary gift this year it has sent a special 125th birthday gift of £16,436 to help in world-wide Bible work.

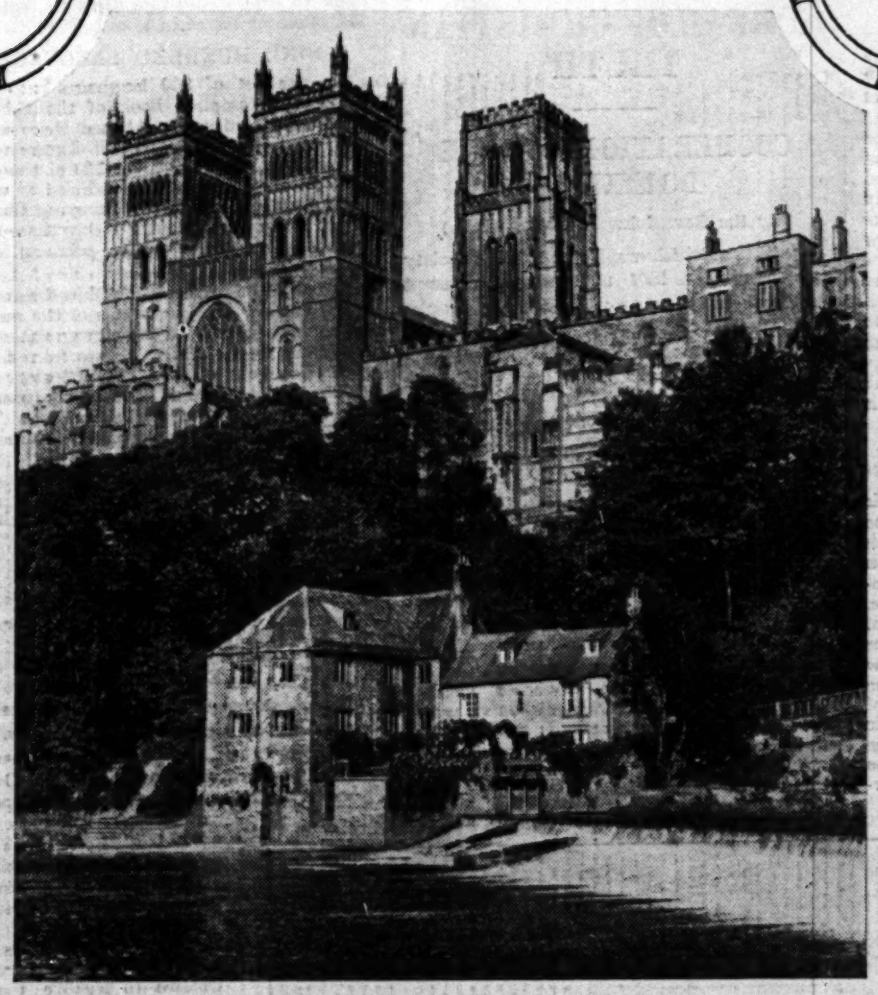
The auxiliaries of Australia (including Tasmania) have united to form a central Commonwealth Council, to deal with the common problems of all the States which no State alone can solve. The council guides the distribution among immigrants, the tribes of black men scattered over a wide area, families on remote stations in the bush far from any organized Christianity, and the sparse population of the Northern Territory. It is there more effective to spread the Scriptures through the agencies of the Churches than by an independent staff of colporteurs. There are Bible houses in Sydney, Melbourne, Adelaide, Brisbane, and Perth, and after Australia has met all its own needs it has remitted to London a net sum of £15,474 per annum (average of five years).

New Zealand has a Dominion Council with headquarters at the Bible House in Wellington, and the ramifications of the society cover the North and South Islands from Auckland to Dunedin. During last year it was busy placing Bibles in hotel bedrooms for visitors. It remits on an average a net sum of £7,120 per annum to London.

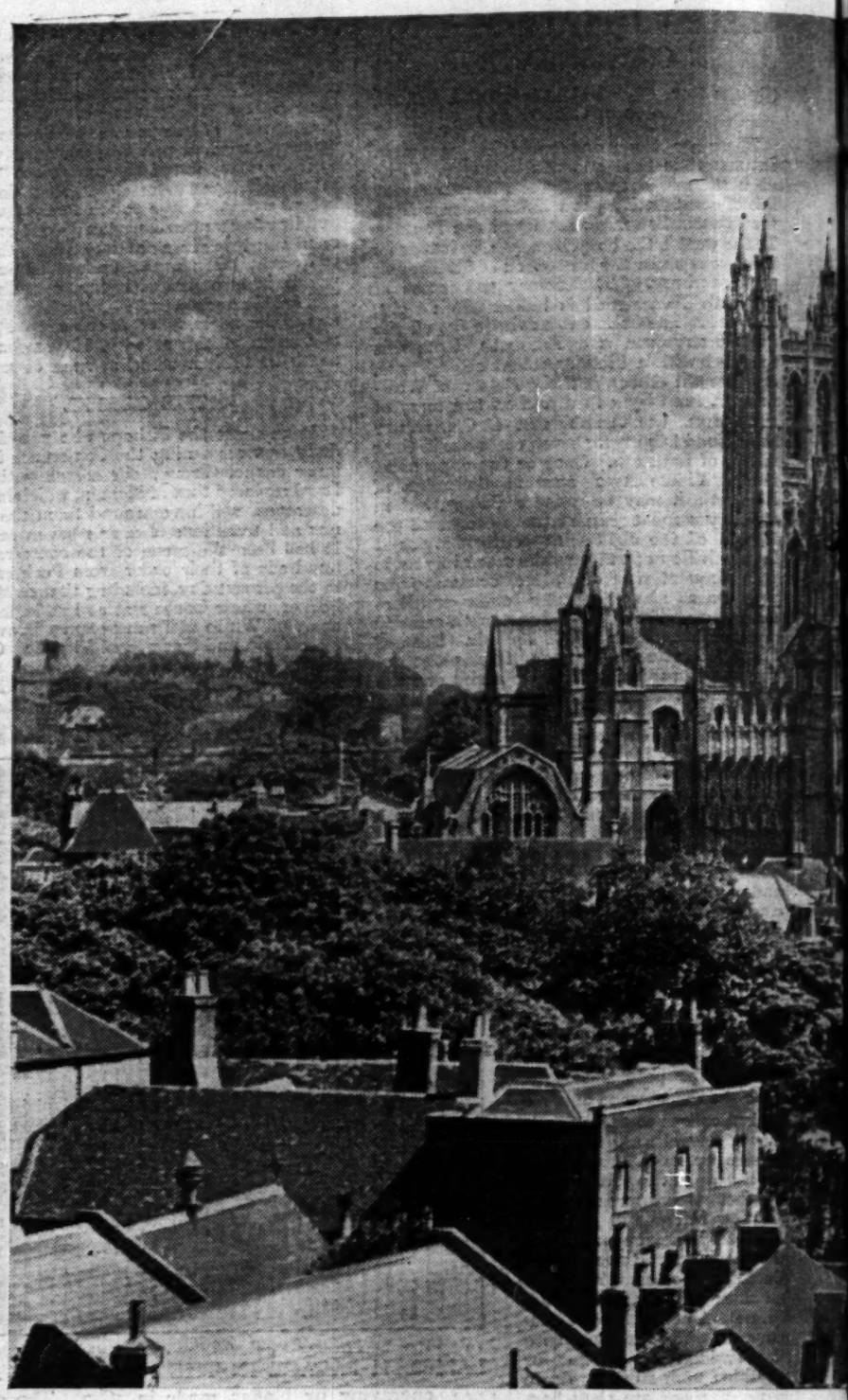
In recent years the Union of South Africa has become self-supporting. There are Bible houses in Cape Town and Johannesburg, with a depôt in Durban. There is the closest fellowship between Dutch and British, and the Dutch Reformed Church sets a high standard in its generosity. Colportage is organized among the blacks in the compounds of Kimberley and of the Witwatersrand, and subsidies are granted to the Bible work of many religious and philanthropic institutions. The average net sum sent to London is at the rate of £2,029 per annum.

Ireland substantially and increasingly helps in world Bible work, and there is no political division in its contribution. After paying their own way, Canada, Australia, New Zealand, South Africa, and Ireland have sent to the parent society about £44,000 per annum in recent years. The voluntary contributions at home in England and Wales have increased 33½ per cent. during the last 30 years, but the enlarged income to-day has no greater purchasing power than the lower income when the century opened. The steady growth of Bible work therefore has been due to the splendid generosity and wholehearted cooperation of the Oversea Dominions. The bond between the units comprising the British Commonwealth of Nations was never stronger, and is working to the advantage, not only of its members, but of the whole human race.

THE GOTHIC TRAD

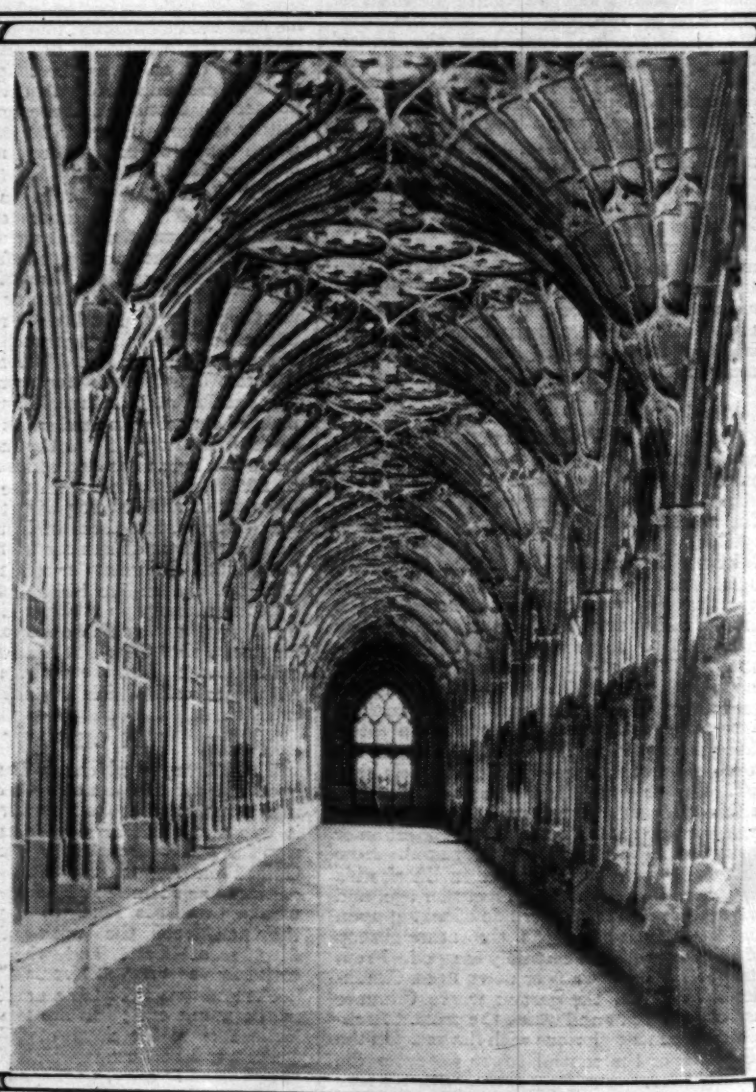


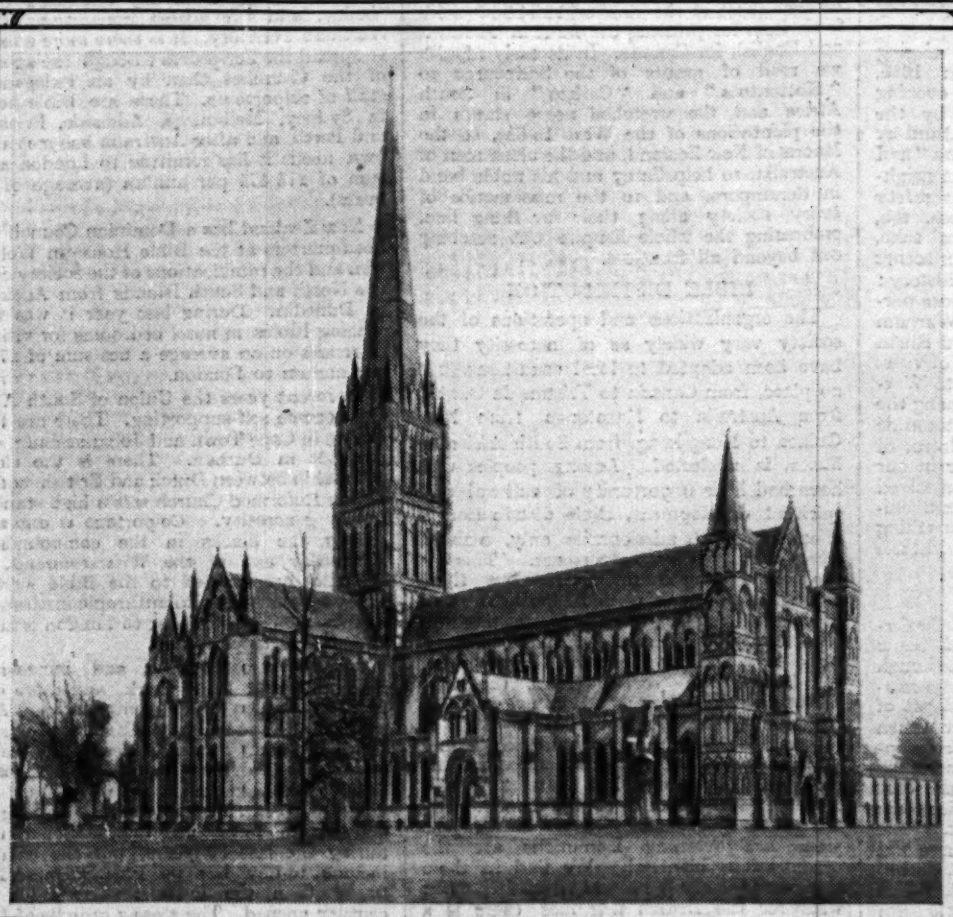
Durham Cathedral, one of the finest examples of an Anglo-Norman Church.



Canterbury Cathedral rising above the roofs of

The Story of St. Eustace—a section of a 15th century wall painting in Canterbury Cathedral.

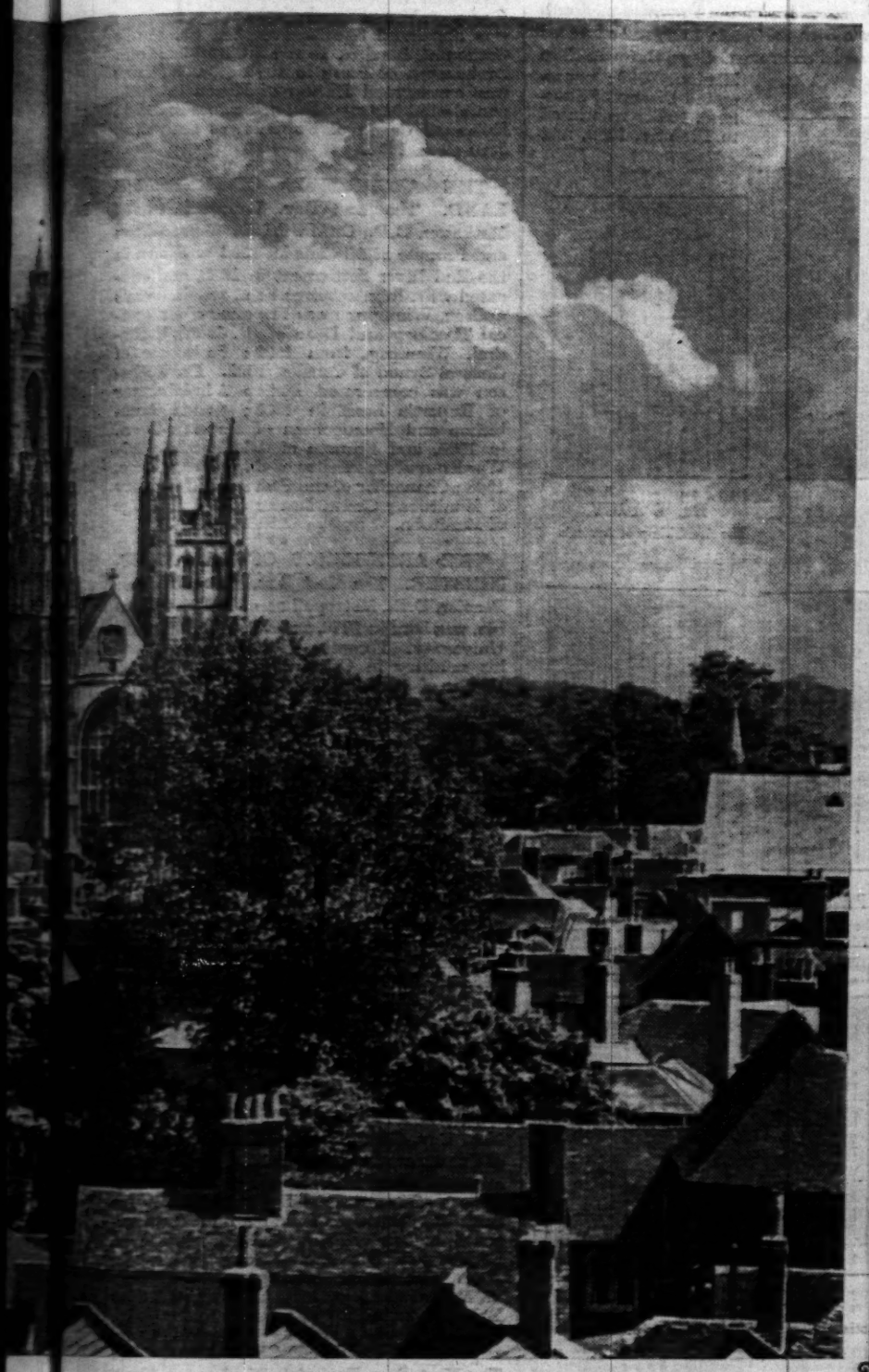




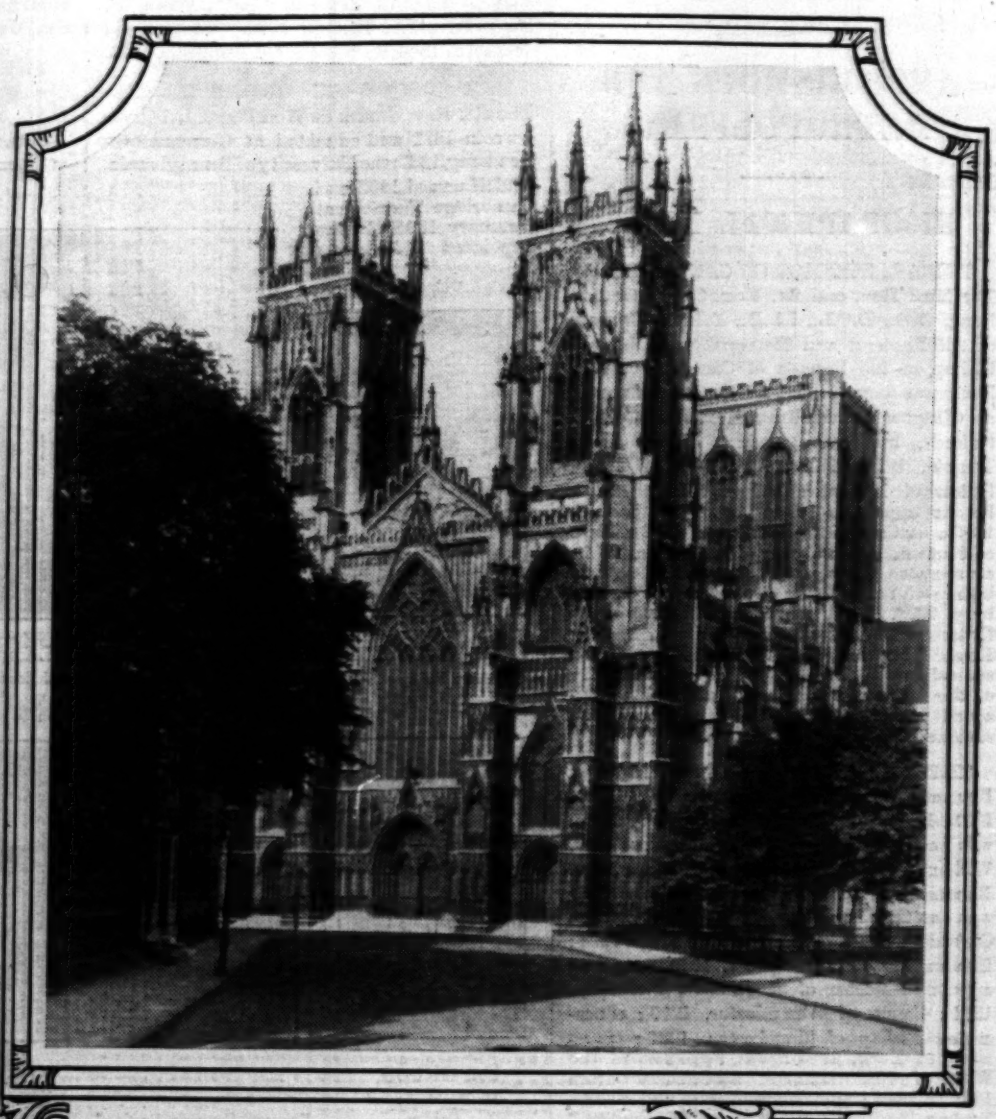
Salisbury Cathedral, a splendid example of Early English architecture. It was built on a virgin site in the 13th century.

A view of the perpendicular fan-vaulted cloisters in Gloucester Cathedral.

DTION IN ENGLAND



s of Ely. A photograph taken from the West Gate.



York Minster, the largest of the English Medieval cathedrals. The decorated west front.

Part of the painted reredos in Romsey Abbey, Hampshire, restored by Professor E. Tristram.

The Angel Choir in Lincoln Cathedral, a fine specimen of the decorated period of architecture.

Wells Cathedral showing its Early English west front enriched with sculpture. There are 300 figures, some about 8ft. in height.

THE CONFERENCE LEADERS

ARCHBISHOPS AND METROPOLITANS

BIOGRAPHICAL NOTES

THE ARCHBISHOP OF CANTERBURY. The Most Rev. and Rt. Hon. Cosmo Gordon Lang, D.D., D.C.L., LL.D., D.Litt., Primate of All England and Metropolitan, Diocesan Bishop of the Diocese of Canterbury. Dr. Lang was born in 1864. He was educated at Glasgow University and Balliol College, Oxford; became a student of the Inner Temple, 1883; Fellow of All Souls, 1889; Fellow of Magdalen College, Oxford, 1893. He was appointed Select Preacher at Oxford, 1896; at Cambridge, 1897 and 1902; Vicar of Portsea, 1896; Canon of St. Paul's, 1901; consecrated Bishop of Stepney, 1901; Archbishop of York, 1909; Archbishop of Canterbury, 1928. The Archbishop is Prelate of the Order of St. John of Jerusalem, and has the Royal Victorian Chain. He has published several books, including "The Opportunity of the Church of England," and has contributed many articles to newspapers and reviews.

THE ARCHBISHOP OF YORK. The Most Rev. and Rt. Hon. William Temple, D.Litt., D.D., Primate of England and Metropolitan, was born in 1881, the son of the Most Rev. William Temple, Archbishop of Canterbury. He was educated at Rugby, of which his father was one time Headmaster; at Balliol College, Oxford; was Fellow of Queen's College, 1904; Headmaster Repton School, 1910. He was appointed Rector of St. James's, Piccadilly, 1914; Canon of Westminster, 1919; consecrated Bishop of Manchester, 1921; translated to York, 1928; was President of the Workers' Educational Association from 1908 to 1924; and has published "Faith and Modern Thought," "Nature of Personality," "Kingdom of God," "Spirit and Truth of Christianity," "Church and Nation," "Christus Veritas," "Mens Creatrix," and other books. He has edited reviews and published many important articles on religious and social subjects. Dr. Temple was one of the leaders of the Life and Liberty Movement, and toured the country in 1918-19, speaking in the campaign which led up to the passing of the Church of England Powers Act, 1919, commonly called the "Enabling Act."

THE ARCHBISHOP OF WALES. The Most Rev. Alfred George Edwards, D.D., D.C.L., LL.D., Metropolitan, Bishop of St. Asaph. Born in 1848, Dr. Edwards was educated at Jesus College, Oxford, and was Headmaster, Llandovery College, 1875. He was appointed Vicar of Carmarthen, 1885; consecrated Bishop of St. Asaph, 1889; became Archbishop of Wales on the passing of the Welsh Church Act at the conclusion of the Great War, 1920; Select Preacher, Cambridge, 1891; Oxford, 1895-6; Chaplain, Order of St. John of Jerusalem, 1927. Publications—"The Church in Wales," "Facts and Figures about Church and Dissent in Wales," "Landmarks in Welsh Church History," "Memories." Dr. Edwards has taken a leading part in the maintenance of religious education in schools, and was a chief figure in the disestablishment controversy.

THE ARCHBISHOP OF ARMAGH. The Most Rev. Charles Frederick d'Arcy, D.D., Primate of All Ireland and Metropolitan, was born in 1859 and educated at the High School and Trinity College, Dublin. He was Select Preacher, University of Dublin, 1894; Donnellan Lecture, 1897-8, 1913-14; Vicar of Belfast and Dean of Belfast Cathedral, 1900; Select Preacher at Cambridge (three years), at Oxford (three years), at Glasgow, and at Durham; Hulsean Lecturer, 1929-30. Dr. d'Arcy was consecrated Bishop of Clogher, 1903, and translated to Ossory 1907, to Down 1911, to Dublin 1919, to Armagh 1920. The Archbishop has published several books, including "A Short Study of Ethics," "Idealism and Theology," "God and Freedom in Human Experience," and "Science and Creation." He has also collaborated in other works.

THE ARCHBISHOP OF DUBLIN. The Most Rev. John Allen Fitzgerald Gregg, D.D., Primate of Ireland and Metropolitan, Bishop of Glendalough and Kildare. Born in 1873, Dr. Gregg was educated at Bedford School, Christ's College, Cambridge, Ridley Hall. He was Archbishop King's Professor of Divinity, Trinity College, Dublin, 1911. Consecrated Bishop of Ossory in 1915, he was translated to Dublin in 1920. Dr. Gregg was Select Preacher, Cambridge, 1916 to 1921; Senator of the South of Ireland Parliament, 1921. Publications—"The Decian Persecution," "Epistle of Clement of Rome," "The Wisdom of Solomon" (Cambridge Bible for Schools); editor of "Additions to Esther."

THE BISHOP OF BRECHIN AND PRIMUS OF THE EPISCOPAL CHURCH OF SCOTLAND. The Most Rev. Walter John Forbes Robberds, D.D., LL.D., was born in Bengal in 1863 and educated at Trinity College, Glenalmond, Keble College, Oxford, and Cuddesdon. He was appointed Chaplain of Cuddesdon, 1892; Sub-Warden of Bishop's College, Blackheath, and Incumbent of St. German's, Blackheath, 1896; Rector of Arbroath, 1897; Vicar, St. Mary Redcliffe, Bristol, 1899. Consecrated Bishop in 1904, he was elected Primus in 1908.

THE BISHOP OF RHODE ISLAND. The Rt. Rev. James de Wolf Perry, D.D., was born in 1871 and educated at Germanstown Academy, 1887; the University of Pennsylvania, 1891; Harvard, 1892; and Cambridge Theological Seminary, 1895. He was appointed Assistant Minister Christ Church, Springfield, Mass., 1897; St. Paul's, Newhaven, Conn., 1904; and Chaplain, 6th Massachusetts Infantry, 1898. He was consecrated Bishop in 1911. He served in France in 1918, and is Chairman of the Committee of Faith and Order. He was elected to be Presiding Bishop of the Protestant Episcopal Church in 1930.

THE BISHOP OF CALCUTTA. The Most Rev. Foss Westcott, D.D., Metropolitan of India, Burma, and Ceylon, was born in 1863, son of Bishop Westcott, of Durham, and was educated at Cheltenham College; Peterhouse. He joined the S.P.G. Mission at Cawnpore in 1889. He was consecrated Bishop of Chota Nagpur, 1905, and translated to Calcutta in 1919. His jurisdiction extends over the Provinces of Bengal and Bihar and Orissa, which comprise the oldest diocese in India. He is Hon. Canon of Tabor in St. George's Cathedral, Jerusalem.

THE ARCHBISHOP OF CAPE TOWN. The Most Rev. William Marlborough Carter, D.D., Metropolitan of the Province of South Africa, was born at Eton in 1850, and educated at Eton and Pembroke College, Oxford; Eton Mission, 1880; consecrated Bishop of Zululand, 1891; translated to Pretoria, 1902, and Cape Town, 1909. The Bishop served in the South African War and has the medal with four clasps. He is Hon. Canon of Carmel in St. George's Cathedral, Jerusalem.

THE ARCHBISHOP OF NOVA SCOTIA. The Most Rev. Clarendon Lamb Worrell, D.D., D.C.L., and Metropolitan of Canada, was born in Canada in 1853, and educated at Trinity College, Toronto. He has spent the whole of his ministry in Canada. Dr. Worrell was appointed Professor of English Literature, Royal Military College, Kingston, 1891; Archdeacon of Ontario, 1901; Prolocutor of Provincial Synod of Canada, 1904. He was consecrated Bishop of Nova Scotia in 1904, and elected Archbishop of Canada and Metropolitan in 1915. The Archbishop is a Fellow of the Royal Colonial Institute, and President of the Canadian Club, Halifax.

THE ARCHBISHOP OF HURON. The Most Rev. David Williams, D.D., LL.D., D.C.L., Metropolitan of Ontario, was born in 1859, educated at St. David's College, Lampeter (scholar); Oxford University; and was Professor, Huron Theological College, 1887. He was appointed Special Preacher, St. Paul's Cathedral, London, Huron, in 1889-92; and Archdeacon of Perth in 1903. Dr. Williams was consecrated Bishop of Huron in 1905, and elected Metropolitan of Ontario in 1926; Episcopal Canon of St. George's Cathedral, Jerusalem, 1924.

THE ARCHBISHOP OF RUPERT'S LAND. The Most Rev. Samuel Pritchard Matheson, D.D., D.C.L., LL.D., Metropolitan and Primate of All Canada, 1909, was born in the Red River Settlement in 1852, and educated at St. John's College, Sch., and St. John's College, Winnipeg; was Professor of Exegetical Theology and Dean of St. John's Cathedral, Winnipeg, from 1882; Prolocutor of General Synod of Canada, 1902. Dr. Matheson was consecrated Bishop Administrator of Rupert's Land in 1903; elected Archbishop and Metropolitan of Rupert's Land, in 1905, and Primate of All Canada, 1909. Warden and Chancellor of St. John's College, 1908; Chancellor of the Provincial University of Manitoba; Grand Master of Grand Lodge of Manitoba.

THE ARCHBISHOP OF NEW WESTMINSTER. The Most Rev. Adam Urias de Pencier, D.D., Metropolitan of British Columbia, was born in 1866, and educated at Trinity University, Toronto. He has spent all his ministry in Canada. He was appointed Rector of St. Matthew's, Brandon, in 1904, and of St. Paul's, Vancouver, in 1908. Dr. de Pencier was consecrated Bishop of New Westminster in 1910. T.C.F. 1916, O.B.E. 1918.

THE ARCHBISHOP OF SYDNEY. The Most Rev. John Charles Wright, D.D., Metropolitan of the Province of New South Wales, and Primate of Australia and Tasmania, was born in 1861, and educated at Manchester Grammar School and Merton College, Oxford. He was appointed Vicar of Ulverston in 1893, and was Vicar of St. George, Leeds, from 1895 to 1904; Canon Residentiary of Manchester, 1904; Archdeacon of Manchester, 1909. Dr. Wright was consecrated at St. Paul's in 1909; and elected Primate in 1910. Publication—"Thoughts on Modern Life and Work."

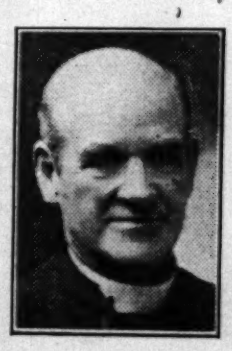
THE ARCHBISHOP OF BRISBANE. The Most Rev. Gerald Sharp, D.D., Metropolitan of Queensland, was born in 1865, and educated at St. John's College, Cambridge (exhibitioner). He served in England till 1910 as Assistant Curate at Taunton and Hammersmith, and as Vicar of Whitkirk; Proctor in Convocation for Archdeaconry of Ripon, 1909. Dr. Sharp was consecrated Bishop of New Guinea in 1910, and translated to Brisbane in 1921.

THE ARCHBISHOP OF MELBOURNE. The Most Rev. Frederick Waldegrave Head, D.D., Metropolitan of the Province of Victoria, was born in 1874, and educated at Repton and Emmanuel College, Cambridge (Lightfoot Scholar, Whewell Scholar, Prince Consort Prize, and Seeley Medal). Dean and Tutor, Emmanuel College, 1903; Senior Tutor and Chaplain, 1907; T.C.F. 1916; Senior Chaplain to the Guards Division; M.C. and Bar, 1917; Chaplain to H.M. the King, 1922; Lecturer in Pastoral Theology, University of Cambridge, 1927; Canon and Sub-Dean of Liverpool Cathedral, 1926. Dr. Head was consecrated in 1929. Publications—"The Fallen Stuarts"; "The Heart of the Empire"; "Seven Great Anglicans."

THE ARCHBISHOP OF PERTH. The Most Rev. Henry Frewen Le Fanu, D.D., Archbishop of Perth, W. Australia, was born in 1870, and was educated at Haileybury, Keble College, Oxford, and Wells Theological College. He was Resident Chaplain to Bishop Talbot (of Rochester) from 1899 to 1901; Chaplain Guy's Hospital, 1901; Sub-Dean Brisbane Cathedral, and Archdeacon, 1905. Consecrated Bishop Coadjutor of Brisbane, 1915; Archbishop and Dean of Perth, 1929.

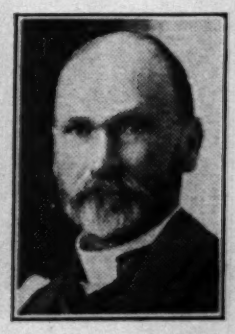
THE PRIMATE AND ARCHBISHOP OF NEW ZEALAND. The Most Rev. Alfred Walter Averill, D.D., Bishop of Auckland, was born in 1865, and educated at King Edward VI. School, Stafford, St. John's College, Oxford, and Ely Theological College. He held two curacies in London. He went to New Zealand in 1894; was Archdeacon of Akaroa, 1903, and of Christ Church, 1909. Dr. Averill was consecrated Bishop of Waiapu in 1910, and translated to Auckland in 1913. He was elected Primate in 1925, Chaplain of the Order of St. John of Jerusalem in England from 1924.

THE ARCHBISHOP OF THE WEST INDIES. The Most Rev. Edward Hutson, D.D., Bishop of Antigua, was educated at Codrington College, Barbados, and Durham University. He has spent all his ministry in the West Indies; Rector of St. Paul, St. Croix, 1903; Canon of St. John's Cathedral, Antigua, 1906. He was consecrated Bishop of Antigua in 1911, and elected Archbishop in 1921; C.M.G., 1925. The Bishop's jurisdiction covers Antigua, Barbuda, Dominica, Montserrat, St. Kitts, Nevis, Anguilla, and Virgin Islands, with certain foreign islands.



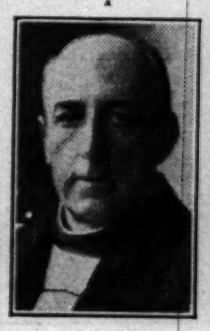
DR. EDWARDS, The Archbishop of Wales

DR. TEMPLE, The Archbishop of York



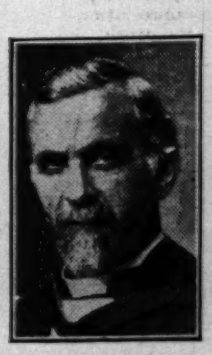
DR. D'ARCY, The Archbishop of Armagh

DR. GREGG, The Archbishop of Dublin

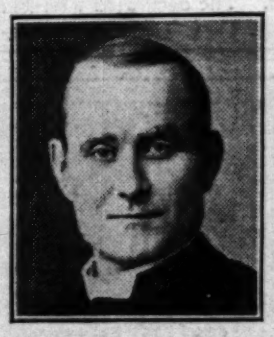


DR. ROBBERDS, Primus of the Episcopal Church of Scotland

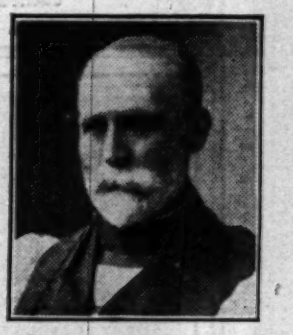
DR. PERRY, The Bishop of Rhode Island



DR. WESTCOTT, The Bishop of Calcutta



DR. CARTER, The Archbishop of Cape Town



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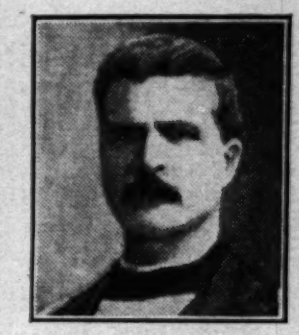
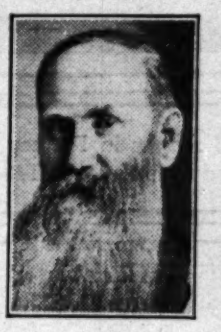
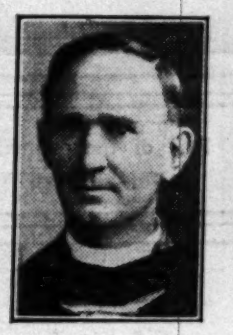


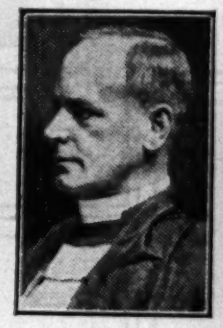
DR. WILLIAMS, The Archbishop of Huron



DR. MATHESON, The Archbishop of Rupert's Land



DR. de PENCIER, The Archbishop of New Westminster

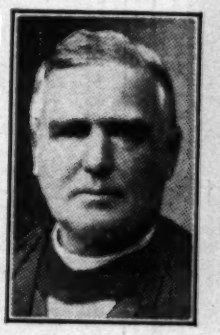


DR. WRIGHT, The Archbishop of Sydney

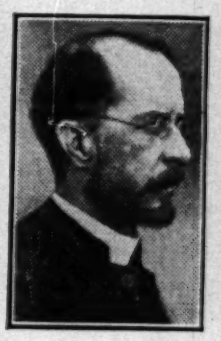
DR. SHARP, The Archbishop of Brisbane

DR. HEAD, The Archbishop of Melbourne

DR. LE FANU, The Archbishop of Perth



DR. AVERILL, The Archbishop of New Zealand



DR. HUTSON, The Archbishop of the West Indies

THE ENGLISH CHURCH IN THE EMPIRE

OVERSEA PROVINCES AND DIOCESES

WORK OF THE MISSIONARY SOCIETIES

(FROM A CORRESPONDENT)

The story of the English Church is so closely interwoven with that of the English State that it is hard to understand the one apart from the other. The two have made England what it is. The struggle by which the Church of England became one, and so gave birth to the idea of political unity from which the realm of England began, has been often told. The shattering of the fetters of alien authority in the Church by the sturdy refusal time and again of monarch and people to admit outside interference may be reckoned to be the State's grateful acknowledgment of its debt. In the English Church oversea the story of thought and effort, though shorter, has been in some ways a repetition of the movement towards unity, and the British Empire owes to religion a profound obligation.

The constitution of the British Empire is real, yet unwritten and elusive. It has a coherence which is all the stronger for the lack of precise pacts and agreements. The sun of this system is the British Monarchy, the life-giving influence of which is immeasurable, as its scope is undefined. Like the Church in England in the Saxon Heptarchy, the Church in the Empire is advancing the cause of mankind by holding together the Anglo-Saxon races.

THE ANGLICAN COMMUNION

The King and the Church are the main outward influences of the *communis sensus* of English people. The great body of Christians who make what, for want of a better phrase, we not very beautifully name the Anglican Communion, in ways often unnoticed, more often unforeseen and generally without set intent, is working out the destiny of our race and of the universe. But the effect is none the less immense. To this Anglican Communion all the Churches of the East and all those of the Reformation look with affection, even when tempered with disagreement, as the leader of English religious thought and practice. Its focus is Canterbury; its bond of love is that Archbishop who sits in the seat of Augustine. His influence is immeasurable; his authority great because paternal; his constitutional position oversea nebulous yet assured.

The Anglican Communion now includes in the Empire, outside the British Isles, twelve loosely associated ecclesiastical provinces, each containing a number of dioceses. Outside the Empire are other provinces and dioceses. Over each province is a Metropolitan Bishop elected by the free suffrages of compeer Bishops or of synodical assemblies. There are also in the Empire seven dioceses looking direct to Canterbury, and not yet gathered together into provinces. The forces which bind together these unrelated entities about the chair of Augustine are the phenomenon of which the Lambeth Conference, about to meet for the seventh time, is the outcome. The Conference was brought into being by a centripetal movement from oversea, and is an example of the way in which the Empire has grown into unity.

The Lambeth Conference in itself has the authority only of moral influence. It is a meeting of Bishops as the fathers of the Church to take counsel in matters in which the common mind of Church people must find expression. In recognizing and understanding this the Bishops best sway the forces latent in that Church which not once nor twice has clothed with beauty the religious genius of the English people.

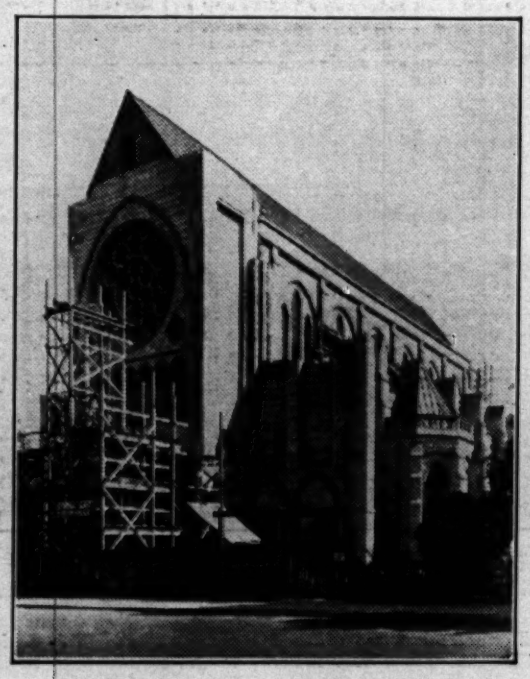
Thus, whether it be English Church or English State, British Empire or Anglican Communion, the looseness of ties, the vagueness of constitution, and the indefiniteness of authority, which bear upon their face the mark of weakness, are really the secret of power.

The end of the fifteenth century and the beginning of the sixteenth saw the tiny origins of Empire oversea. At that moment the renaissance of intellectual activity by the recovery of Greek culture had set men's minds aglow, and kindled a spiritual fire which led to the firm establishment of the Reformed Faith in Northern and Western Europe. As early as the reign of Henry VII. merchant adventurers were beginning to carry westwards the seeds of Christianity along the paths of commerce, and although for years the conscience of England was not awakened to the duty of preaching Christianity to the heathen, the strong personal religion of the Elizabethans and Carolines could not fail to open out ways along which the faith of Christianity would spread in the dark places oversea. Thoughtful men in England little by little became alive to the opportunity, and although, as always, there was much opposition to new ideas, the feeling of the English folk towards the humbler peoples of British possessions could not for long be gainsaid.

EARLY ENGLISH SETTLERS

It seems clear that although early explorers like Frobisher may have thought it their duty to proclaim the English faith beyond the seas, any general plan of converting the heathen people of the Empire to Christianity was of slow growth. Virginia and the New England States were British possessions under the Tudors, the first Charter was given to a trading company in India in the reign of Queen Elizabeth, and from then onwards continual additions have been made to British lands, but it was not until late stages of settlement that the Church of England was an organized body in those regions. In this the history of the homeland was but repeating itself.

The provinces and dioceses of to-day came into existence almost by chance. The stages of growth correspond to movements of religious thought or to controversy in England. The stormy times of the sixteenth and the seventeenth centuries engrossed the attention of Christian men and were mainly occupied by the restatement of the fundamental principles of the faith. During the whole of that century almost the only sign of corporate appreciation of the world without is to be found in the Prayer-book of 1662, where the prayer for "all sorts and conditions of men" contains the petition that God will be pleased to make His ways known unto all men. At the end of the seventeenth century the English settlers in America had increased so greatly in numbers that the Bishop of London, in whose care emigrants and scattered congregations had been placed, felt it necessary to appoint a Commission to inquire into the conditions of their religious life. One of the Commissioners was the renowned Dr. Thomas Bray, whose life is among the religious romances of the world. In association with Lord Guilford and three others he brought into being the Society for the Promotion of Christian Knowledge, mother of all English missionary societies.



A CANADIAN CATHEDRAL.—The Cathedral Church of Christ, Victoria, which was consecrated by the Bishop of Winchester last autumn. The architect is Mr. J. M. Keith.

IN EAST AFRICA.—The imposing exterior of the Church of Scotland Mission church at Blantyre, Nyasaland. It was built entirely by native labour under the supervision of whites. Blantyre is named after the birthplace of Livingstone.

THE SOCIETY MOVEMENT

The society movement is a distinctive expression of what may be called the ethos of the Church of England. For a long period after the establishment of the Reformed Faith the community system almost disappeared from its life, and its place was partly taken by the independent association of religious men in companies having a common aim, for which the name society was chosen as expressive of fellowship of thought and action. The Society for the Promotion of Christian Knowledge, established in 1698, was a real answer to a real need, and before three years had elapsed the same founders established the new Society for the Propagation of the Gospel to undertake special oversea work. Dr. Bray, whose memory is ever fresh in London at Sion College on the Victoria Embankment, in the work of the associates of Dr. Bray, and in the minds of the clergy through the libraries called by his name, thus ranks with the Scottish and Roman missionaries of the fifth and sixth centuries, with the Norman ecclesiastics of the eleventh, and with the Reformation divines as in a real sense a founder of the Anglican Communion.

Since his day every wave of religious thought in England has brought with it a new movement towards the establishment of the Church oversea on a firm and lasting basis. The long arid period of rationalism in the eighteenth century was followed by the attainment of a peak of evangelical revival which led to the establishment of the Church Missionary Society, the greatest of the Church societies in existence to-day. This enthusiastic and devoted body has in rather more than a hundred years rivalled and sometimes outstripped in effort its older and still vigorous friend, the Society for the Propagation of the Gospel. To them both it may rightly be said that English people owe a debt which they can never discharge, for in a great measure it is they who have made the Empire Christian.

Thus also in the nineteenth century the Oxford Movement brought back to the Church of England, and contributed to missionary endeavour, the idea of a corporate catholicity as well as that of community life and work. Among others there came into being the Universities Mission to Central Africa, the Oxford Mission to Calcutta and the Cambridge Mission to Delhi. Special demands and special places have brought into being societies like the Church of England Zenana Missionary Society, working among women in India, or the South American Missionary Society. So quite recently a newer life which has been born among some believers by the fundamentalist movement has found its expression in missionary endeavour, and the Bible Churchmen's Missionary Society is a twentieth century result.

The great and magnificent work of the societies has been supplemented last of all by associations working in England for individual dioceses. Confusion of appeal has resulted, but a solution of that difficulty may very likely be found without loss of enthusiasm by provincial cooperation such as that devised for South Africa or for India.

The efforts of all the societies have been sometimes supported, sometimes hindered, sometimes brought entirely to a standstill by the political exigencies of the day. Thus the American Revolution of the last decades of the eighteenth century, which sundered the New England and the Southern States from the British Empire, set free the American Church to frame its own destiny. The failure of the Church of England to provide a real organization in those States was, of course, contributory to the severance, a cause to this day hardly appreciated. It is a standing disgrace to English thought that America should have been compelled to turn to Scotland for its first Bishop, Seabury, who was consecrated, in 1784, by the Scottish Bishops when appeals to England had been made in vain.

THE CHURCH IN INDIA

The beginnings of the Church in India were delayed for a century after the granting of the Charter to the East India Company in 1600, and it was not until 1814 that the S.P.C.K., helped by the representations of Wilberforce, succeeded in persuading the Government to allow the appointment of a Bishop in Calcutta. There was so much opposition to his appointment that he had to be consecrated secretly in Lambeth Chapel. Over a hundred years later the Indian Church has been set free from Government control by the passing of the Indian Church Act of 1928. A new prospect is opened out before it, and upon the success of its efforts may be said largely to wait the destiny of that great agglomeration of peoples.

THE DOMINIONS

Similarly in the Dominion of Canada, the Church was, to say the least, deliberate in action. Though Quebec had been gained by the enterprise of Wolfe in 1763, it was not until 25 years later that the first Bishop in the Dominion was appointed, when Dr. Inglis was consecrated Bishop of Nova Scotia. His diocese consisted of all the British possessions in North America of that date, and he had 24 clergy to help him. Until the year 1863 the British Government exercised control over the administration of the Church of Canada, but from that year onwards no more letters patent were issued for the appointment of Bishops in North America. Since then the autonomous Church has developed by leaps and bounds. The Archbishops' Western Canada Fund and the British Columbia and Yukon Church Aid Society have supplemented the efforts of the older societies so that provinces and dioceses have been founded all over the Dominion. The missionary efforts of the Church are probably more needed there than in any other part of the world, to meet the growing demands of the continual inflow of settlers.

Cape Colony became a British possession in 1806. Not until 21 years later did an English Bishop visit the Colony. In that year the Bishop of Calcutta, on his way to India, administered the rite of confirmation in Cape Town. Twenty years more elapsed before Robert Grey was consecrated Bishop of that city. He was a devoted pioneer of the Church, and when, after an episcopate of 25 years, he died, he left it organized into seven dioceses. The many wars which have troubled South Africa have hindered religious work, and the tiny numbers of white folk scattered among huge masses of native people give rise to varied difficulties. Nowhere in the Empire are to be found greater problems or need for greater sacrifice. Africa has in later years been covered with a network of Church organization, following on the steps of the great explorers, by the sacrifice and unceasing toil of the emissaries of the Church societies.

The first Bishop in Australia was the Bishop of Sydney, consecrated in 1836. There are now four provinces in Australia, with 21 dioceses, and four dioceses not included in any province. From the Church in Australia sprang the Church in New Zealand, of which Bishop Selwyn, consecrated in 1841, was the first Bishop.

Among the islands of the seas the work of the Church of England is carried on in the West Indies, where the bishoprics of Jamaica and Barbados were founded in 1824, in Melanesia and Polynesia, where dioceses have been added to the province of New Zealand, while the needs of settlers in other parts of the world are met through the ministrations of Bishops like those of Gibraltar and Northern and Central Europe, and by the bishoprics in China and Japan.

The growth of recent years has been unparalleled. Mass movements towards Christianity have strained to breaking point the mind, the heart, and the temper of Church organization. The whole of the Empire is now mapped out into dioceses and archdeaconries, and many parts of it divided into parishes. That arrangement of the Church in the Provinces of Canterbury and York, commonly attributed to Theodore of Tarsus, which has been proved for so many centuries, has been adapted to the world-wide needs of the Anglican Communion. The ancient government of the Church by the Bishop, clergy, and laity in synod, which is democracy in its truest form, has been established everywhere.

NATIVE CHURCHES

Native Churches have been encouraged to adopt the forms of Christian worship most suited to their needs. Native Bishops and native clergy have been consecrated and ordained in all parts of the earth. Cathedrals vying in size and beauty with any in the Provinces of Canterbury and York declare to the Empire the spirit of worship which is the crown and glory of Christian service.

In education, though in the past much hampered by Government administration, the Church has wrought in the Empire as tirelessly as in England. She is now worthily consulted by the State authorities in every stage of educational progress, whether for white or for native people. In the establishment of industries on the most modern scientific lines, in medicine, natural history, anthropology, ethnology, and literature, the Church has been, and is still, a pioneer.

It has often been claimed that religion in England reaches its highest achievement, whatever its form may take. That same purity of religious worship the Church of England has tried to give to the Churches oversea. With the success of this attempt is bound up the future of the Empire.

MISSIONARIES OF THE FREE CHURCHES

CONTRIBUTION TO THE EMPIRE

THE VERGE OF A NEW AGE

(By the Rev. Edward Shillito)

In 1786 Dr. Coke and three other Methodist preachers, under stress of weather, put into Antigua, and true to the mind of John Wesley, who claimed the world for his parish, they began a mission to the negroes; before that time prophetic men not commissioned by the Roman Church or the Anglican had preached to the Indians, among them famous men such as John Eliot, George Fox, William Penn; but little concerted missionary work had been done oversea, till the Methodists began their work in the West Indies.

Not long after this Carey sailed for India (1793) and with his landing the work of the Baptist Missionary Society had its noble beginning. In 1796 the Duff, with its "cargo of missionaries," sailed for the Pacific, and with it the Missionary Society, afterwards to be called the London Missionary Society, made the first of many pioneering expeditions. Others followed swiftly upon these beginnings; but of their doings only a few can be named here. These societies recognized only one binding purpose—to carry the Christian Faith to non-Christian peoples, irrespective of the barriers of race or nation.

CHRISTIAN RELIGION

Not once but often these missionaries were known and trusted long before British rule was established. The Methodists were in Fiji, and the London Missionary Society, through which the Congregationalists do their foreign missionary work, in New Guinea, before the British flag was hoisted. Their missionaries in the Pacific had no political programme or aims, but when annexation came their presence made easier the task of the Government. In 1884 Commodore Erskine, when he announced the successful proclamation of the Protectorate in New Guinea, cabled home "Success is due to the influence and existence of missionaries"; these were Lawes and Chalmers, of the L.M.S. In Africa also the journeys of Livingstone, for 18 years a missionary of the L.M.S., preceded the stream of white civilization, and opened up a way for Christianity and commerce. No history of the Empire in Africa could be complete without a recognition of the debt that is due to Livingstone and others of the same strain, who stamped their character upon the new Africa and interpreted the white man to the primitive races.

But it is not upon the influence of these missions in the political life of the Empire—which has never been their first concern—that the student will linger, when he sets out to estimate their gifts to the Empire. Rather have they done this most important thing—they have released in the heart of non-Christian societies the powers of the Christian religion. Inevitably they have been led to deal with the application of that religion to all phases of human life, to education, medicine, industry, literature, even sport, for they had to carry through to a finish the work which took its origin from the preaching of the Gospel. The result has been that the societies of the Free Churches, in close sympathy with others, have given to the lands of the Empire, where they were needed most, educational, medical, and social institutions valuable, not only for their own sakes, but as models to follow.

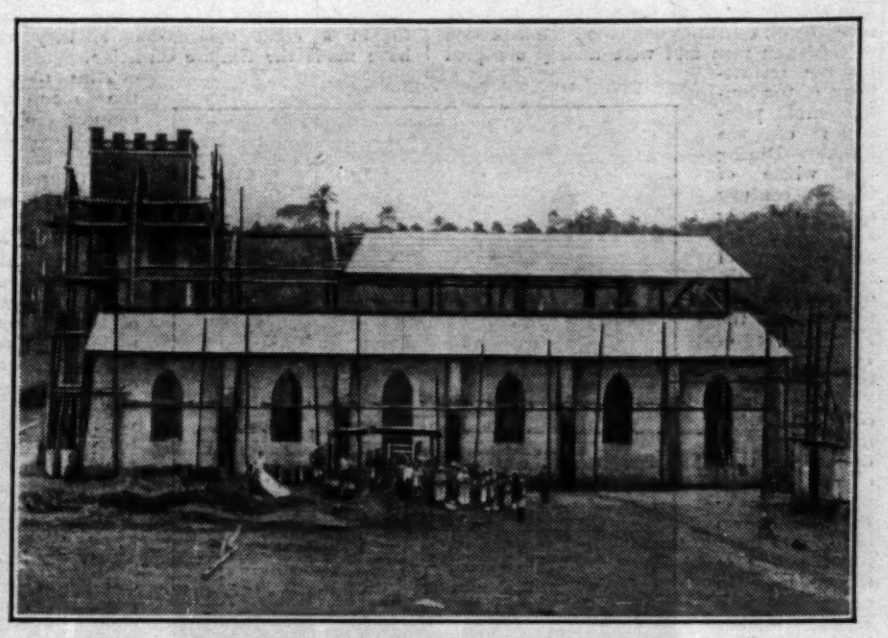
OUTCASTES AND LEPERS

In any rapid survey of such a service India must come first. Serampore College, to go back to the beginnings, is now interdenominational, but it perpetuates the spirit of Carey and the other pioneers of the Baptist Society. True to its original programme, this society has taken, both in India and elsewhere, an honourable part in the provision of literature. The Calcutta Press renders an invaluable service to all societies, not only by its printing of Bibles in many tongues, but of educational literature of all kinds. While the Baptist Society does much for the student classes in India, it has also carried on a mission among the inhabitants of the wild forest-covered regions of South Lushai. There among the villagers since 1903 a Christian community has come into being, more than 10,000 in number, an example of the transforming power of the Christian Gospel.

There is no more striking example of the building up of a Christian Church and a Christian society out of what was accounted wasted material than that which the Wesleyan Methodist Society has achieved in the State of Hyderabad. It is in that State, to take one example of applied Christianity, that the Dichpali Leper Hospital is established. About 400 lepers are treated there to-day with a hope unknown in previous years. The State of Hyderabad recognizes the value of this institution, not only for its treatment of sufferers, but for the research which takes place there in its well-equipped laboratory; it is regarded as a base from which this disease will be fought elsewhere. The Government has recently increased the land holding from 50 to nearly 200 acres. The work of the mission in this State, which began among the outcastes, is now spreading to the caste communities.

Even in a brief survey the Friends' centre at Itarsi, in the Central Provinces, must not be forgotten. That a market town should be a scene of Quakerism in action is a welcome fact. The Presbyterian Church of England also, though its main activities lie outside the Empire, has educational work in Bengal, and in Singapore and the Malay States does much for the immigrant Chinese.

It is well over 100 years since the London Missionary Society began its work in North and South India. In South Travancore, as the outcome of great popular movements, there is to-day a strong self-governing Indian Church. There are large and well-equipped colleges and schools; and in this field is the Neyyoor Medical Mission. There are only two British medical missionaries stationed there, but they have a large staff of Indian helpers. The immense range of the work can be judged from the fact that during 1929 there were 1,882 major operations, 13,602 minor operations, and the total number of cases dealt with was 166,180. How much this station brings of new hope to the people of Travancore cannot be estimated even from such figures. It opens a door into a new world where old fears lose their hold. The number of Christian people in India, when all are reckoned from every Church and Mission, is still small; but the diffused influence of the Christian Faith was never so great, and to this the Missions of the Free Churches, not in rivalry but in complete sympathy and with increasing cooperation with others, have made no small contribution.



THE BRITISH CAMEROONS.—Building the new church of the Roman Catholic Mission (Mill Hill Fathers) at Soppo, near Buea, which is now completed.

THE TIDE OF CIVILIZATION

Those who trace the tide of white civilization moving steadily in Africa from the sea-border inwards will find everywhere the influence of the Free Churches. They will see, for example, the wonderful work of the Wesleyan Methodists in West Africa. On the Gold Coast, to show the character of the education provided by the mission, there is the Mfantsipim School. The stone-laying of the new school on January 14 of this year was a great occasion, on which the Governor of the Gold Coast, Sir Ransford Slater, announced that the Government would pay one-third of the total cost of the school. It is 90 years since the pioneers of this society founded their mission station at a great cost. The harvest of their sufferings can be seen to-day in a strong Christian society.

The romance of this society's work in the West of Africa can be seen in the most dramatic fashion at Kumasi. This was a "city of blood" when Freeman first entered it; to-day a mile outside the city Wesley College stands, where teachers and ministers are trained. There the leaders of the Church in Ashanti are made ready by the best educational methods to set the historic faith in the heart of the new Africa. And it is only 91 years since Freeman first entered Kumasi.

When Methodist Reunion becomes an accomplished fact there will be both in the West and in the South of Africa one Methodist mission of remarkable range and power; both in the West and in the South the Primitive Methodists have a great and growing mission. It was in 1870, in the Court House at Aliwal, that the Primitive Methodists began their work in South Africa. There is to-day in Aliwal itself one of the finest Churches in the whole Union; and from that beginning the work has branched out in many ways. That same society has stations to the north of the Zambezi; from that field there came one of the ablest studies of native life to be found, that of the Ila-speaking peoples, one of the two authors of which, the Rev. Edwin W. Smith, was at one time a Missionary of the Primitive Methodist Society and is now of the Bible Society. In many such ways these societies by their scholarship have helped to interpret the life of primitive peoples not only for missionaries, but for statesmen and merchants. And the records of the Bible Society speak eloquently of the service done by their translators since the days of Morrison and Carey and Legge.

MOFFAT AND LIVINGSTONE

The glory of the London Missionary Society in Africa lies in its pioneering work, with which the names of Moffat and Livingstone are inseparably linked. Those achievements have left to the society large opportunities with which the modern missionary must deal under new conditions. To-day, for example, in Tiger Kloof, which lies within the borders of the Union, there is a valuable industrial and educational institution of an omnibus character in which Africans, chiefly from Bechuanaland, are trained in various crafts which are needed in their country. Teachers, both women and men, are trained there for the service of the schools, which are becoming more and more the paramount concern of the new Africa. Pastors, too, are educated here to minister to the Churches of their own people. The value of the institution is recognized by the Government, and this is true no less of the other institutions at Hope Fountain, near to where Lobengula once held his barbaric court, and at Mbereshi.

These missions in common with others are on the verge of a new age, which will call for readjustments to new facts. But they will carry forward the record of service finely conceived and carried out during the first century of their history. And the historian of the Empire will recognize how much it has profited in its deepest life from the outgoings of these Churches.

A MISSION HOSPITAL.—Patients outside the Church Missionary Society's hospital at Ngora, Uganda, which has 50 beds and a large out patients department.

THE CHURCH OF SCOTLAND

A SPIRITUAL FORCE OVERSEA

(By G. F. Barbour, D.Phil.)

Just a hundred years ago a young Scotsman, Alexander Duff, one of the pioneer Presbyterian missionaries of India, founded a college in Calcutta, and in so doing began also the whole movement of higher Christian education in India. Now, as it celebrates its centenary, the Scottish Church College, with its 1,200 students in Calcutta, can claim to have prepared the way for colleges of the same kind in Bombay, Nagpur, and Madras. What Duff did for Bengal in the second quarter of the century was done for Madras a generation later by another great educational missionary, William Miller, founder of the Madras Christian College.

Far to the north, in the Eastern Himalayas, is the Darjeeling and Kalimpong mission of the Church, whose head, Dr. J. A. Graham, has given 40 years to the work. He is also the founder of the St. Andrews Colonial Homes at Kalimpong—an institution which cares for a sadly neglected class, children of mixed parentage for whom, too often, both the father's and the mother's race disclaim responsibility.

In addition to extensive and varied work for Indians in their own land, the Church of Scotland cares for our countrymen in the great peninsula, partly by her chaplains in the Indian Army and partly by maintaining churches for British residents scattered from Karachi to Assam.

MARY SLESSOR

Turning to Africa, it is worthy of note that the work of the Scottish Church in West Africa was begun, not directly, but as an offshoot of a mission in Jamaica, founded in 1824, before the abolition of slavery in the British dominions. After the life of Livingstone, there is no more romantic story in recent African biography than that of Mary Slessor, who began life as a weaver in a Dundee jute mill and ended as "the white queen of Okoyong," revered by Christian and non-Christian alike throughout a wide stretch of Equatorial Africa.

In South as in Central Africa the influence of Livingstone was all-important. A young Scots medical missionary, James Stewart, who was with him on the Zambezi when Mrs. Livingstone died, afterwards became head of Lovedale, the great centre of industrial training in the Cape Province; and when he died 25 years ago the Bantu peoples of South Africa felt that they had lost their truest and most fearless friend.

Meanwhile missions had been founded at Blantyre, in the Shiré Highlands, under the leadership of the Scots, and at the south end of Lake Nyasa. The latter was afterwards transferred to healthier ground farther north, and commemorates Livingstone in its name Livingstonia. Two Scots brothers, John and Fred Moir, followed the missionaries in an endeavour to introduce planting and trade on lines fair and beneficial to the natives; but first there was hard fighting to be carried through against the Arab slave traders, who were still strong in the early eighties. In this campaign Captain (now Lord) Lugard had the support of the Scots traders.

Among the pioneers who have lived to see the growing prosperity of Nyasaland and its Church are Dr. Hetherwick, of Blantyre, and Dr. Laws, of Livingstonia, who are spending a hale old age in Scotland after half a century's devoted service in Africa.

In the great self-governing Dominions the Scottish Church played in earlier days a direct part by sending her agents to follow her wandering sons to prairie or lumber-camp or bush. But for more than half-a-century Canada, South Africa, Australia, and New Zealand have had their own autonomous Presbyterian churches, in which distinctions of origin have been long forgotten. So now the home Church plays a more modest part, receiving theological students to complete their training in Scotland, sending out numerous professors as well as other ministers to the Dominions, and assisting these churches to meet the religious needs of new and scattered communities.

THE PIONEER SPIRIT

An instance may be given of the way in which Scotland provided the men of pioneer spirit to carry out this work. The advance of the Canadian Pacific Railway across the prairies and through the Rocky Mountains created a new problem for the churches of Eastern Canada. By the fearless energy with which he organized the Presbyterian Church's share of this task, the son of a crofter on Loch Tay-side earned the title, "Robertson of the North-West." Another lad from a Perthshire valley had gone out years before and for long ministered to one of those congregations in the Glengarry district of Ontario where Gaelic preaching and other Highland customs were maintained until our own day. His son, Charles W. Gordon, followed him into the Ministry, became one of Dr. Robertson's lieutenants in the advance of the early nineties, and later, under the *nom de plume*, "Ralph Connor," made his experiences as a "Sky Pilot of the Foothills" widely known over the English speaking world.

This survey is necessarily incomplete. No mention has been possible of work for Arabs in Aden, for Arabs and Jews under the Palestine mandate, for the Kikuyu and other tribes in Kenya, for British subjects there, and in regions as widely separated as Malta and Trinidad. But it is enough if some impression has been given of the Church of Scotland as one of the integrating reconciling spiritual forces of the far-flung British Commonwealth.

ROMAN CATHOLIC MISSIONARIES

WORK IN BRITISH TERRITORIES

RELIGION, CHARITY AND EDUCATION

(By the Right Reverend Monsignor Canon Ross)

British territories oversea may be called the greatest mission field of the Catholic Church. Under no other flag are there so many mission Catholics, so many missionaries, or so many Catholic Vicars and Prefects Apostolic. A visit to the palace in the Piazza di Spagna, which is the Rome headquarters of Catholic missions throughout the world, may verify this statement. The visitor ascends the long stone stairs, worn by the tread of the pioneers of a world apostolate during the three centuries since the Congregation of Propaganda Fide was founded in 1622. We find that the official list of jurisdictions under propaganda on January 1, 1930, totalled 437. Cancelling the territories which are not strictly missionary, and adding others which may be called missionary but are not included in this list, we arrive at a total of 414. In areas under British rule, whether Dominion, colonial, or mandated territory, there are 128, or 31 per cent. of Catholic mission divisions, whereas not more than 25 per cent. of the divisions are under the flags of all other colonizing nations. The remaining 44 per cent., 181 divisions, are found in free nations, over one-half of them being in China.

UNDER THE BRITISH FLAG

The following table shows the strength and distribution of these missions:—

—	Eccles. Divns.	Catholics	Priests	Brothers	Sisters
India, Ceylon, Burma, Straits	48	3,071,798	2,423	668	6,890
Hong-kong ..	1	32,000	38	15	377
Arabia	1	1,000	3	4	11
Egypt	3	120,309	184	312	1,379
Sudan	4	20,328	83	23	80
Sierra Leone, Gold Coast, Nigeria ..	9	284,551	154	19	69
Uganda, Kenya, Tanganyika, Nyassa ..	17	542,353	516	143	682
Union of South Africa, Rhodesia, Seychelles ..	21	315,289	520	449	2,830
Western and Northern Canada	7	61,120	139	74	233
British Honduras, Jamaica, British Antilles	4	340,348	179	21	363
British Guiana ..	1	25,000	23	0	75
British Oceania	12	101,678	230	128	501
Totals ..	128	4,895,774	4,492	1,856	13,499

In making a wide survey of Catholic missionary endeavour in British territory its decidedly international character should be noted. It is true that some Governments within whose territory the Church works insist that only their own nationals be employed for the apostolate. It is to the credit of the British Government that this regulation, throwing suspicion on carriers of the Gospel, has been cast aside as unworthy. Thus we find British territories the fields *par excellence* for a thorough mixing of Catholic forces. As an example we may take India for a brief study, and by means of the official figures of the Propaganda, as published in the survey "Missiones Catholicae," we may note that incomplete returns on the country of origin of the priests, brothers, and sisters reveal them as hailing from 28 different nations.

It is recognized that this diversity of nationality has its drawbacks. The late Cardinal Vaughan urged the importance of training English Missionaries and founded the College of Mill Hill in 1869. Moreover, several Continental Congregations have established training colleges in England; but the poverty of English Catholics must necessarily retard the progress of the recruiting and training of the reinforcements of British Missionaries.

DIVERSITY OF METHOD

With this diversity of nationality goes a much greater diversity of method than the ordinary layman would suspect in judging of Catholic missions. Elasticity arises chiefly through the difference in the principles of formation in the religious societies to which the missionaries belong. We find the Bavarian Benedictines of St. Odile in Tanganyika Territory seeking to follow the example of the monks of the West, to whom the conversion of much of northern Europe is to be attributed, erecting monasteries in the wilds and aiming by slow and patient penetration to mould a Christian civilization. The Mariannhill Missionaries in Natal, also with a monastery as centre, have built up strong institutions for teaching agriculture and for sociological activity. Missionaries such as the White Fathers, founded in North Africa by Cardinal Lavigerie, who are responsible for nine vicariates around the Great Lakes, have as a rule of life that they must remain never less than three and aim to advance slowly and solidly. Other institutes are built on a tradition of freedom and daring experiment which makes them rather the light horse of Catholic mission forces.

For a complete picture, however, it is necessary to couple with this diversity of nationality and method in mission activity the fact of perfect unity in government, faith, and worship. It is true that there is often relatively little intercourse between mission societies, even when working in the same country, as there may be at times strong divergences of opinion between Catholic peoples of different nationality. However, all are most strongly united to the one common centre, the Holy See. Loyalty to the Sovereign Pontiff is a mark of Catholicity the world over, and no whit less in the mission lands than in the home countries. His Excellency Archbishop Hinsley, who during 1928 and 1929 visited all British territory in Africa as representative of the Sovereign Pontiff, stated after his tour of East Africa:—

> Our Holy Father the Pope has no more enthusiastic subjects than his black children in Africa. By Zulus and Basutos in South Africa, by Matabele and Mashona in Southern Rhodesia, by the various tribes in Northern Rhodesia, especially in Bangueolo, by the primitive inhabitants of the Livingstone Mountains in Southern Tanganyika, by united members of forty tribes of Kenya, and most of all by tens of thousands of converts in the Uganda Protectorate—from multitudinous tribes of manifold tongues—the Visitor Apostolic was received with unbounded welcome as the representative of the great Baba Mtakatifu, the great father and chief of the Catholic Church.

Catholic sisterhoods have made possible the development, in Catholic mission work, of an important number of charitable institutions. The Catholic asylums for the destitute young and old, for cripples and for lepers throughout British territory, total 729, with 33,316 inmates. Among these the greater number are devoted to the young, there being 573 orphan asylums with 26,088 children. Homes for the aged number 114, with 2,917 inmates. Finally, leper asylums total 42, with 4,311 inmates. It is of interest to note that 14 of these are in India, where, as in Ceylon, the Franciscan Missionaries of Mary have, with Government aid, built up some large institutions for the succour of these wrecks of humanity. In British Africa there are 27 leper asylums, while at Makogai, in the Fiji Islands, mission sisters staff the large Government institutions.

CATHOLIC HOSPITALS

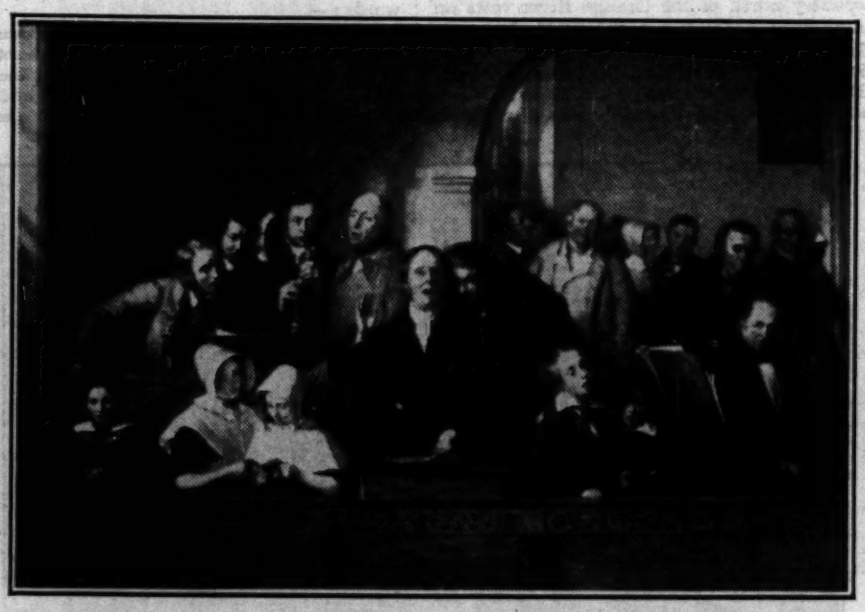
In hospital work the Catholic statistics are strong enough, although through lack of funds many Catholic hospitals are poorly equipped. Institutions large and small bearing the name of hospital throughout British territory total 241, in which 63,886 patients were received in 1927. Catholic medical work is marked by a lack of doctors, a need which is now receiving attention. Catholic lay nurses are being encouraged to enter mission hospital work, though a large percentage of the hospital sisters are registered. Among the new institutes entering on mission medical activity an interesting instance is that of the Hospital Sisters of St. Anne of Lucerne, Switzerland, who have taken up work at Vizagapatam, India. They are all registered nurses. Skilful English Franciscan Sisters at Kamuli, Uganda, have conducted a hospital under British inspectors for 18 years, and during this period they have had a resident doctor for only three years. Catholic dispensaries in British territory total 786, and incomplete returns show that the number of patients treated during 1927 was 3,302,636.

EDUCATIONAL WORK

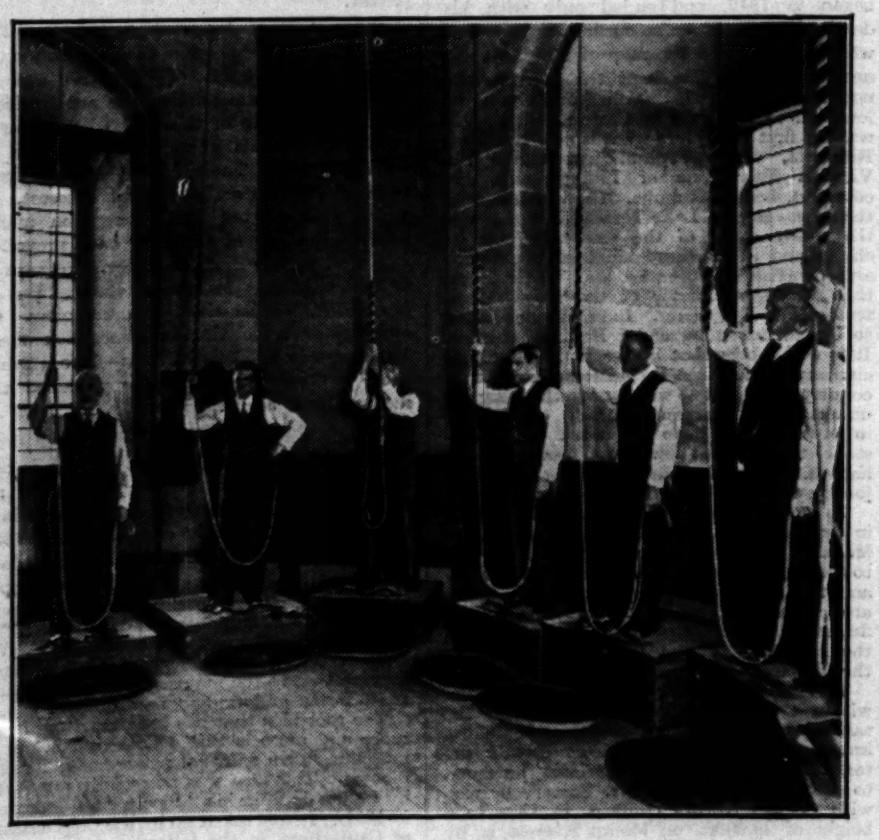
In the educational field the Catholic institutions are inadequately equipped owing to want of funds, but the student of Catholic missionary activity notes how thoroughly ingrained is the principle of education. Education begins with the long and careful religious training required of converts, which in the White Fathers' missions in Africa is four years of rigorous discipline, of class work and examinations, before the administration of baptism. In the training of a native clergy, then, mission bishops sacrifice much-needed money and many of their choicest missionaries for an educational system, outlined by Rome, which requires even of the new peoples of Central Africa a preparation in candidates for the priesthood equivalent to a University course. Catholic mission seminaries are a chapter in educational work little known to the layman but deserve study for the insight they give into the solid lines on which the Catholic advance is being laid.

Catholic elementary schools throughout British missionary territory total 12,099, with an enrolment of 670,970 children, while secondary schools of every kind total 613, with an enrolment of 104,350. Professional schools number 412, with an enrolment of 13,451. The curricula in these schools vary in quality according to the standards of education in the country which they serve.

Great attention to schools has recently been given by Government authorities, and the Catholic missionaries are sympathetic to the general desire that standards should be raised. Governments find Catholic authorities ready to cooperate on the basis of Government assurance that missionary rights will never be disturbed, and that the distinctly spiritual aim of the Catholic Church will always be respected. Certainly the financial problem is grave for the Catholic workers. Government generously provides 50 per cent., but the problem of the missionaries is to find the remaining half. Catholic leaders of wide experience pay tribute to the spirit of fairness which marks the attitude of the Colonial Office towards the missionaries and towards the native peoples. An example is the tone of the Colonial Office Memorandum of 1925 on the education of Africans. A Catholic finds a similarity between its statements and the great principles laid down by Cardinal Lavigerie when he sent the first White Fathers to the Great Lakes.



A VILLAGE CHOIR.—From the painting by Thomas Webster, now in the Victoria and Albert Museum.



BELL RINGERS OF ST. PAUL'S in the Ringing Room. They are members of the Society of College Youths, successors of the guild founded in 1637.

EMPIRE SETTLEMENT

AIMS OF THE CHURCH COUNCIL

WORK OF THE SALVATION ARMY

(By the Rev. Arthur G. B. West)

Not until some years after the War was Church interest seriously turned to Empire Settlement as a partial alleviation of central congestion. The 1922 Empire Settlement Act clearly recognized that much good material was running to waste, from unemployment, overcrowding, and other conditions calculated to lower vitality and enterprise. Transference of workers to parts of the Empire where there are but two individuals to the square mile (as in Australia and Canada), compared with our 550, would obviously benefit all parties. The Dominions need full man-power for the achievement of their destiny, and, especially in Australia, the preference is for men of British stock.

The Salvation Army for 30 years has proclaimed that there is no cure for unemployment equal to migration. They have transplanted 50,000 British folk oversea since the Armistice. The laudably small percentage of failures (less than 1 per cent.) is due in part to elaborate after-care arrangements, which may well be imitated by other agencies. Farm-training centres such as Hadleigh, Riverview (Queensland), and Pataruru (New Zealand) create a friendliness which persists with such effect that 90 per cent. of the trained migrants are still working on their farms two years after arrival.

CO-ORDINATION AT HOME

Societies of the Church and missionary bodies, the S.P.C.K. for over two centuries, and the Church Army, the Church Emigration Society, the Waifs and Strays Society, and others have given social and spiritual care to migrants during transit and after settlement. Their main aim, however, was less to preach the advantage of settlement oversea than to care for those who had adopted it. Hope is a more effective incentive than despair, and therefore when trade was good there was no lack of venturers longing to improve their position. Two strong reasons urge against taking the big risk when employment is short: courage is lessened by a course of under-feeding, and edge is taken from enterprise by the protective service against unemployment. These are genuine lions in the path.

To combat these and like psychological difficulties, the Church Assembly brought to birth, five years ago, a Council of Empire Settlement. Acting in the name and with the backing of the whole Church, its objects are to co-ordinate and inspire sectional agencies; to offer expert assistance, as a general staff, and to open up the whole range of diocesan and parochial organization. It is not designed to be a new competitor in an already crowded field, but a pervasive influence, a meeting place and power-house for a movement which must grow illimitably.

But the task of moving a free population from overcrowded centres to thinly-manned outskirts begins with creation of a desire to take advantage of the opportunities offered. Information and honest encouragement can be given by hundreds of parish clergy, some of whom have first-hand knowledge. The parson can speak with a sincerity of well-wishing which is denied to the political or commercial agent, as such. Philanthropy carries with it sure authority, and this is sound reason for the Church's interest in a branch of social work which is eminently far-reaching in its beneficence.

OVERSEA ORGANIZATION

As to methods of passing on information, the Council has devised campaigns through one diocese after another (Rochester, Southwell, Derby, Canterbury) and hopes within five years to traverse England. It aims at securing that once a year at least in every congregation of the Communion (preferably near the festival of St. George) attention shall be drawn to the hope that lies in Empire settlement. This will mean some day effective advertisement in 15,000 home parishes, and nearer connexion with 10,000 oversea congregations. The comfort and strength of their welcoming friendliness to new settlers cannot be overvalued.

Meanwhile, in five years the Council, working with the Church Army and the Church Emigration Society, has helped to transfer some 10,000 migrants to spheres of promise oversea, where the friendship of churchmen is of the first importance. Hostels and welcoming organizations for new arrivals in Canada, Australia and New Zealand are necessary equipment for efficient work. The trials of strangeness and isolation in areas of huge distance and infrequent communication must be lessened by watchful aftercare and commendation. For it is the happy settler who, in succeeding, becomes a magnet to others. This is the wisdom of perfecting in every possible way—through clergy, congregations and welfare committees—the machinery oversea. It is there that the danger is greatest, and there that energy expended will be most fruitful in benefit.

A helpful opportunity for giving impetus to this side of the work is afforded by the presence of oversea Anglican Bishops in London for the Lambeth Conference this summer. Their advice and cooperation will be given at a specially convened meeting—with the Bishop of London as chairman—on June 27.

THE MISSIONARY AS EXPLORER

THE MAP AND THE GOSPEL

MAKING KNOWN THE UNKNOWN

(FROM A CORRESPONDENT)

In many fields science owes much to the investigations of missionaries. Particularly noticeable of late years is the zeal with which they have taken to the study of anthropology and all its allied subjects. It enables them the better to prosecute their work of evangelization. In earlier times, and up to a period well within the memory of men not yet old, the missionary was better known as a pioneer and explorer of unknown lands. There are to-day few regions of the habitable world left to explore; what follows will serve to show how greatly indebted is the British Empire to "Missionary Travels and Researches," to quote the title of the first book of the greatest of all missionary explorers, David Livingstone. For Livingstone had predecessors as well as successors, and in other continents besides Africa.

In Canada the great days of missionary exploration were in the 17th century, when the country was still French. The pioneer was Father Le Caron, a Recollet friar, who in 1615, going ahead of Champlain, was the first white man to see Lake Huron. The region of that lake, Huronia, became, however, the chief sphere of the Jesuits; the names of their first fathers, Jean de Brébeuf, the elder Lalemant, and Massé, deserve recalling. Pushing farther westward the Jesuits were by 1666 established on the shores of Lake Superior, while in the next year two Suplicians were exploring Lake Erie. In 1670 Father Allouez, of the Jesuits, reached the headwaters of the Wisconsin river. These men were mainly concerned to spread the gospel, and the story of their struggles with the Iroquois, their sufferings, triumphs, and martyrdoms, is still remembered. It is perhaps not so well understood that they acted, unwittingly, as pioneers for the British, for their discoveries turned the eyes of English adventurers as well as French traders to a vast new region, to-day the prairie provinces of the Dominion.

THE GRENFELL MISSION

Under British rule the missionary in North America has done good pioneering work, notably in Labrador. There the Moravian Brethren have an honourable record, while that outstanding medical missionary, Sir Wilfred Grenfell, whose work continues, has done more than anyone else to make the coast lands thoroughly familiar. The Grenfell Mission has also given help and encouragement in the exploration of the interior.

New Zealand and the South Seas have been another great field of missionary enterprise, coupled with exploration and the taming of savage races. The first European settlers in New Zealand were two missionaries sent thither in 1814 by the Rev. Samuel Marsden, Colonial Chaplain in New South Wales, who bought, at his own cost, a brig named the Active, which sailed from Sydney with his agents. Marsden himself followed the same year and made in all seven voyages to the islands, the last in 1837. Meanwhile in 1822 the Wesleyans had begun work. As settlers and civilizers of the Maoris these men paved the way—though that was not Marsden's intention—for the annexation of New Zealand to the British Crown.

In the South Seas missionaries have been prominent ever since 1797, when the London Missionary Society sent the brig Duff (Captain J. Wilson) to the Pacific—a voyage partly of exploration and fruitful in results. And throughout the Pacific missionaries have greatly enriched geographical knowledge and have been instrumental in bringing many islands under the British flag. In New Guinea especially mission work has been inseparable from that of exploration.

AFRICAN EXPLORATION

It is, however, in Africa that missionary efforts and geographical exploration have gone most closely hand in hand. A word should be said for the Jesuit and Dominican fathers, who from the middle of the sixteenth to the middle of the eighteenth century penetrated from the east coast to what is now Rhodesia. One Jesuit father and his converts were strangled (1561) by order of the Monomotapa at his principal zimbabwe (which may have been the Great Zimbabwe of our days). These missionaries, however, left but a vague idea of the country in which they travelled, and their work had to be done over again. It is in modern times and by Protestant missionaries that South, Central and East Africa have been mainly opened up. In West Africa missionaries have not been conspicuous as explorers, but their pioneer work in, among other regions, Calabar, Yorubuland, and Ashanti greatly helped to open up those countries to British influence.

It was in the first half of the nineteenth century that the era of great discoveries by missionaries began. Two Lutherans in the service of the C.M.S., Ludwig Krapf and Johannes Rebmann, determined to journey inland from Mombasa, not only to found stations, but to verify Arab reports about the mysterious Mountains of the Moon—mountains with shining silver tops.

As a result Rebmann in 1848 discovered, and reached the slopes of, Kilimanjaro, the highest mountain in Africa, while Krapf was the first European to explore Ukamba and other southern regions of what is now Kenya Colony, and in December, 1849, he saw from a distance Mount Kenya itself. Of English missionaries who followed these pioneers, one, Charles New, was the first person (in 1867) to ascend Kilimanjaro to the snow line. The Tana and Pokomo regions of Kenya were explored by Wakefield, another missionary. The filling in of many gaps in the map of what is now Tanganyika Territory has also been mainly the work of British missionaries.

LIVINGSTONE'S TRAVELS

In South Africa accurate knowledge of the country north of the Orange River rests on missionary endeavour. Robert Moffat made known Bechuanaland—or a great part of it—right up to the borders of Matabeleland. But it was Moffat's son-in-law, David Livingstone, who first deliberately turned explorer in the interests of Christianity and of civilization in general. Livingstone's travels began in 1849, and ended only with his death in 1873. Even to outline his journeys, which transformed the map of Africa, is not necessary here. He kept the road to the north open to the British from the Cape long before the days of Cecil Rhodes. He was the first to explore what is now Northern Rhodesia, whose capital, just above the Victoria Falls (one of Livingstone's discoveries), bears his name. He was not only the discoverer of Lake Nyasa, but he was the direct cause of the settlement by its shores and in the Shiré highland of English and Scottish missionaries and traders, and thus was the founder of the British Protectorate of Nyasaland. Indirectly he also led to Uganda's coming under British influence. It is well known that it was H. M. Stanley's challenge which first led missionaries to that country; it is not so well known that Stanley undertook his famous journey of 1875-77 in order to complete the work of Livingstone, to whom, a few years previously, he had taken supplies, and with whom he had jointly explored Lake Tanganyika.

To the labours of the first missionaries in Uganda, the Rev. C. T. Wilson, Alexander Mackay (a layman), Dr. R. W. Felkin and to their successors, knowledge of that country and the remarkable progress of the Baganda are very largely due. Missionary influence was, too, a potent factor in deciding the Rosebery Cabinet to retain Uganda in the Empire.

This record is confined to exploration within the British Empire; otherwise the tale of what missionaries have done in making known the unknown could be greatly extended. It is not inappropriate, however, to recall the fact that Mr. Somervell, who with Colonel Norton climbed in 1924 to a height of 28,000ft. on Mount Everest, is, by his own choice, surgeon in a mission hospital in faraway Travancore.

THE CATHEDRALS OF ENGLAND

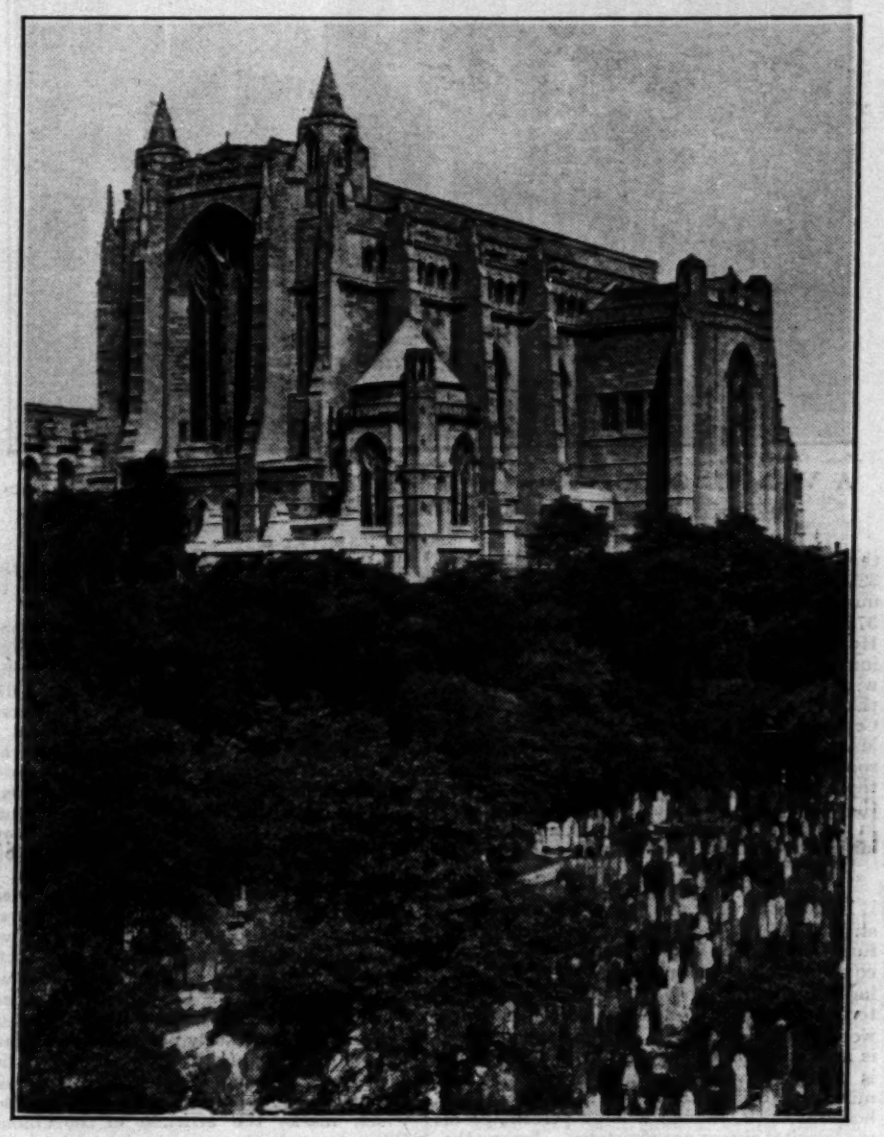
HIGH IDEALS

A SPIRITUAL POWER-HOUSE

(By the Very Rev. A.S. Duncan-Jones, B.D., Dean of Chichester)

In few departments of Church life has a greater transformation taken place since the turn of the century than in the Cathedrals of England. When the present Archbishop of Canterbury—then Archbishop of York—moved the adoption of the report of the Cathedrals Commission in the Church Assembly in November, 1927, he used these words:—

The Cathedrals are coming into their own in the life of the Church and people. I doubt whether at any time in recent centuries there has been a more marked spirit of eagerness and of high ideals among the authorities of the Cathedrals, or a more ready and willing response on the part of the people to the great opportunities which the Cathedrals present.



LIVERPOOL CATHEDRAL.—A view of the completed portion of Liverpool Cathedral, which is being built according to the plans of Sir Giles Gilbert Scott, R.A. The finished part includes the choir and the eastern transept.

Wherein does the change exist? The Archbishop's words give the key, when he speaks of "a spirit of eagerness and of high ideals on the part of the authorities." It is the attitude of those who have charge of the Cathedrals that has undergone a transformation. The old idea that Cathedrals were places of archaeological interest, to which eminent but aged clergymen might retire for a life of dignified ease, prevailed into well within living memory. Perhaps it is still cherished in certain closes. But it has ceased to be the dominant view. Of course, for more than a generation there have been isolated individuals—here a Dean, there a Canon—who have approached the matter from a different angle.

LANDMARKS

The work of Dean Butler at Lincoln is one landmark. His activity was so strongly resented by a verger accustomed to the old days of somnolence, that he complained that the new Dean had made the Cathedral like Clapham Junction. The great tradition of corporate life at St. Paul's under Dean Church and Dean Gregory is another landmark. The foundation of Truro Cathedral by E. W. Benson is a third. Their spirit has now become that of the majority, and it is taking fresh forms and finding new outlets.

The root idea that has been asserting itself more and more is that a Cathedral is not a museum, but a spiritual power-house for the diocese. This idea was powerfully put forth by Canon Jebb in his "Plea for Cathedrals" in 1851. It was taken up by the Convocation of Canterbury in the following terms:—

The Cathedral churches and their chapters are a principal portion of the framework of the Church; they are designed to be the chief churches of the diocese, to supply a council to the Bishops, and to exercise a pervading influence throughout the diocese.

The idea was endorsed by the Cathedral Commissioners in 1855, who drew a picture of canons residing, not for three months, but for nine, and charged with definite diocesan duties as preachers and teachers. The vision of the Cathedral clergy as a diocesan staff has to a considerable extent been realized, though not fully—for one good reason and for one bad. The bad reason is sheer poverty. Many Cathedrals are so inadequately financed that the diocesan activity of a number of canons has to be limited by the combination of their office with a parochial charge. But there is a second reason of a better character. A Cathedral can never be a diocesan power-house if those who contribute the power are here, there, and everywhere, leaving the Mother-Church to get on as best it can under the guidance of the less vigorous members of the staff, or subordinate officials. The early reformers were too eager to justify the existence of canonries by pushing their occupants into peripatetic discoursing that should be evident unto all men.

CATHEDRAL LIFE

The new direction that has been given to Cathedral life is in concentration on the spiritual activity of the Cathedral itself. If it is to be a power-house, people must become aware of that power when they come within its walls. And so it is in the worship and atmosphere of the great churches that are one of England's most priceless treasures that the change is most manifest. The "eager spirit" can be felt even by the casual visitor. It is a spirit that he welcomes, a spirit that calls out, as the Archbishop said, "a ready and willing response."

The greatest revolution that has been effected in the Cathedrals in modern times has been brought about by the simple expedient of abolishing fees. When the Dean of Chester, Mr. Bennett, began it, there were prophecies of woe, quickly disproved. Similar prophecies have been uttered as the movement spread from Cathedral to Cathedral. "It may be possible at Chester; it will never do here." But the statement may be safely hazarded that no Cathedral that has ever freed itself is likely to go back to the old bondage. In Westminster Abbey the conditions, by reason of the great crowds that pour through, are somewhat different. Elsewhere it has meant both greater reverence and more money. The freedom has helped the Chapters to envisage their responsibilities in a new way. The clear recognition that a Cathedral is a great House of God has emancipated the Deans and Canons themselves. Many vergers make admirable cicerones. But a party guided by a clergyman, who is one of the ministers of the great Church, must needs have a different character. It is not the case that the historical aspect has been put on one side. The public interest in the past and the general rise in education demand of those who lead visitors accurate knowledge of archaeology, of architecture, and of the continuous story enshrined in these mighty fanes, where usually each century has left some mark. But archaeology is now treated as an expression of life, touched throughout by a religious purpose. The visitor has become a pilgrim; the guide a spiritual leader.

PILGRIMAGES

In many dioceses pilgrimages to the Cathedral have become a normal part of Church life. On a given day representatives of a parish, or of all the parishes, in a rural deanery will assemble in the Cathedral in the morning to receive the Sacrament, when the Dean or one of the Canons will celebrate, assisted by a clergyman from among the visitors. Or they will gather in the afternoon for a tour of the Cathedral, culminating in attendance at the sung Evensong or some simple little service with an address and hymn-singing. Throughout the year the diocesan organizations of men and women, boys and girls, meet for worship in the Cathedral. On days of wide interest, such as Armistice Day, many a Cathedral will be filled from end to end. All the time there steadily proceeds, year in, year out, the daily official worship, which is the basis of the Cathedral's spiritual life. Unfortunately the decline in money values has compelled most chapters to cut down the number of sung services. But, said or sung, the corporate worship goes on. In many Cathedrals now a daily celebration of Holy Communion has become as fixed and permanent a feature as Mattins and Evensong. A word must be said about the music. Here, too, a great change has taken place for the better. It is not so many years ago that a student of Cathedral music schemes would have supposed that the Anglican tradition began with S. S. Wesley, and ended with Harwood, or even with Stainer. Now increasingly a place is found both for older and for newer composers. But as the Cathedral has become more and more a home of worship, the necessity that the ceremonial should reach the same level as the music has become increasingly plain. All this transformation has created a demand for a new kind of Cathedral dignitary. Scholarship is still seen to be desirable. But it is useful scholarship that is needed, of a sort that has an eye and an ear for that which matches the noble architecture and also for what will reach and touch the multitudes for whom a Cathedral exercises an increasing fascination. The newer Cathedrals, such as Liverpool, have taught the old much. But it is in the older ones that the boldest experiments in the way of drama and music have been made.

THE CHURCH IN THE TOWN

MODERN INDUSTRIAL LIFE

A NEW VISION NEEDED

(By the Rev. Peter Green, M.A., Canon of Manchester, Chaplain to H.M. the King)

What are the difficulties and opportunities confronting the parish clergyman in our big towns to-day? Has the "drift from organized religion," of which so much is heard, rendered his work much more difficult than it was 40 or 50 years ago? Does the constant spectacle of a half-empty church convince the town vicar that he is offering to the present generation something which few desire to accept? I have been engaged in parish work in big industrial towns for more than 35 years—I am engaged in it still, and hope to be engaged in it for the rest of my life, and I should say that active parish work was never more needed, never more hopeful, and, when rightly attacked, never more successful than it is to-day. This view is so opposed to much that is written about the churches that it needs some defence. No doubt there are empty and half-empty churches in the poorer parts of our great towns. But when a great City church, equipped with spacious galleries, serves a parish which was once full of well-to-do people and is now composed chiefly of railway yards, factories, and common lodging-houses, it is not a matter for surprise if the congregation fails to fill all the pews.

RESIDENTIAL DISTRICTS

Obviously if we are to get any fair comparison between conditions to-day and those of half a century ago, we must look to the residential parts of our industrial towns. And when we look at such districts, whether the so-called "dormitory" districts round London or the suburban districts of Manchester, Liverpool, Leeds, and similar cities, the problem begins to wear a rather different appearance. It may be true—it probably is—that the proportion of the total population regularly attending church or chapel is less than it was. It is almost certainly true that things, if worse than they were 50 years ago, are better than they were 20 years ago. One thing is significant. The Archbishop of York has called attention to the fact that in any well-worked church in a poor neighbourhood 80 per cent. of the congregation will be men and women under five-and-thirty. I can bear witness that this is true everywhere. The Church may not be "holding the rising generation," in the phrase so often heard nowadays, for the excellent reason that she never had them to hold. But she is certainly attracting a fair proportion of the younger people, and receiving at their hands much loyal and enthusiastic support.

One peculiarity of Church work to-day is worth noting. It is far more a matter of personal influence and personal work than it used to be. What I mean is that whereas, when I was a boy, people either did not go to a place of worship at all or, if they went, did so with little regard to the personal qualities of the minister, nowadays it is of little use for a man just to open his church and leave it to people to come or stop away as they like. On the other hand, if a man will work hard, and bring his whole powers to bear on his task, he is pretty certain to get, at least in the Midlands and North, plenty of response from his people. Any man who knows a Northern or Midland diocese well could mention a large number of industrial parishes where men of energy, devotion, and tact, but certainly not of outstanding genius, fill their churches and grip the problems of their localities.

EARLY SERVICES

An exceptional man will, of course, be successful anywhere and in any business. A man who possesses the qualities necessary for success in any other sphere of life need not fear failure in parish work to-day. But he will have to modify his methods to meet new conditions. Modern hours of labour, modern opportunities for Sunday travel and Sunday amusements make a certain multiplication of services necessary. Recently a newspaper reporter commented on the "depressingly poor attendance at the Sunday morning service" of a city church in Lancashire. He did not know that on that day, an ordinary July Sunday, there had been over 200 young people at the 7 and 8 o'clock celebrations of Holy Communion. So, too, the attendance at Matins and Ante-Communion on Good Friday may be poor; but if the vicar has urged young people to mark the day holy by attendance at a special early service, and then to get away from the temptations of the town by going out into the country, and if 200 young people of both sexes have responded, the balance for the day may be on the side of gain. The increased desire for open-air exercise, and for comradeship between the sexes, need not necessarily mean less interest in religion.

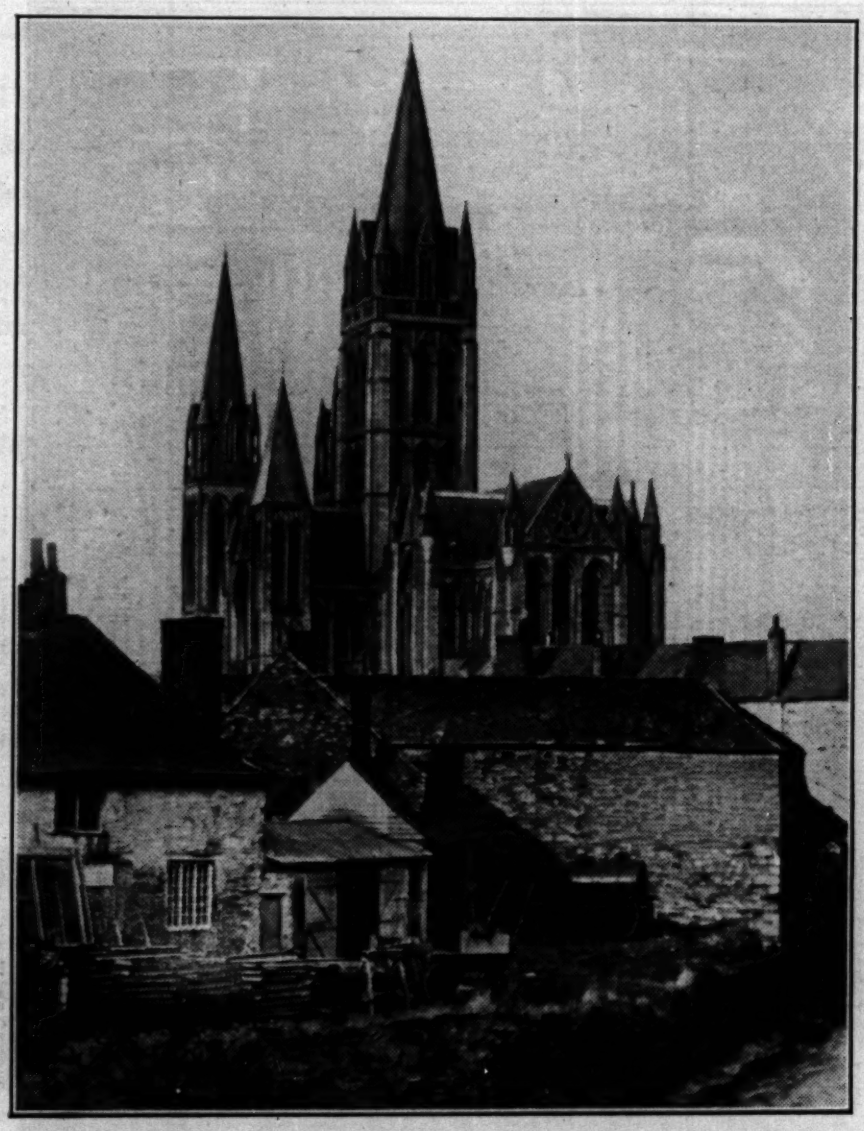
If, then, the clergyman will stick to his proper work of preaching the Gospel, teaching the young, visiting the sick, and seizing every opportunity to win men and women to religion, the difficulty will certainly not be that there will be too little to do or that too little attention will be paid to him and to his message. Rather he will find himself pulled in a great many directions at once. The magistrate who has to deal with a boy or girl whom he is unwilling to send to prison or to a home, yet whom he cannot well dismiss with merely a caution, will welcome the help of a clergyman who offers to be responsible for the offender. The head of any big business, knowing well the pitfalls of gambling and of drink, will welcome with open arms any clergyman who calls on him about any young employee. The anxious father or mother, the troubled husband or wife, turns naturally to the vicar for help, sympathy, and advice. The parish priest who believes that character-building is his special work, and who is convinced that there is no instrument of character-building to be compared with religion, need never be without work and assuredly will never be without a welcome.

NON-SPIRITUAL WORK.

On the other hand, I hold it a great mistake for a clergyman in a large town to engage in non-spiritual work, however desirable that work may be in itself. There may be small country villages where there are no people of leisure and education, and where, therefore, anything that needs doing must be done by the vicar. That is certainly not the case in big cities. For a parson in a great town to allow himself to be misled by the statement, which is either nonsense or a truism, that "all good work is Church work" and to become absorbed in every kind of social work merely encourages the laity to leave such work to the clergy while they themselves devote all their time to getting and spending, to the immense impoverishment of their lives. It also degrades men's conception of religion, as if the Gospel were not worth offering to men without the additional attraction of social benefits. If I may speak quite plainly, Christ cannot be given away with a pound of social effort.

No doubt the town parson of to-day often finds himself in a dilemma. On the one hand, the claims of his parochial work will more than fill his available time if they are to be rightly satisfied. Yet, on the other hand, he is urged to remember his duty to the diocese, and invited to fulfil it by spending innumerable hours on committees. He will be pressed also to give other portions of his working day to municipal duties, to philanthropic organizations, to social activities of immense variety. Only too easily can he gain the reputation of being a first-rate worker, and feel—as indeed he can do justly—that he is toiling at high pressure, while the things that matter most—the demands of the parish upon its parish priest—are neglected, or left to others to fulfil. But it was perhaps never so desirable as it is to-day that the town parson should put his own special task before all rival claims.

I have referred to the opportunities before the parish parson to-day. I believe they are boundless. Of hindrances there is but one which is serious—all parishes are undermanned. Perhaps I might add that there is one need. It is the need for a new vision of the importance, value, and happiness of preaching the Gospel to men in the great industrial centres of our land.



TRURO CATHEDRAL.—The cathedral at Truro, built from the designs of the late Mr. J. L. Pearson, R.A., is another of the modern cathedrals of England. The foundation-stone was laid by King Edward VII. (then Prince of Wales) in 1880.

THE COUNTRY PARSON

A PIVOT OF RURAL LIFE

HAPPY SPHERE OF WORK

(By the Rev. H. Maynard Smith, D.D., Canon of Gloucester)

A hundred years ago the country parson had, from a worldly point of view, an enviable lot. His income was not larger than it is to-day, but the purchasing power of money was twice as great. Besides, most parsons had private means, or, if not, they took pupils. Not generally students, they perhaps rarely consulted their stately volumes of Augustine, but they were well educated enough to read them. More often they were sportsmen, who rode and shot and fished, and were respected in consequence. They lived in comfortable houses with old-world gardens; they cultivated wall fruit and could name the vintage of a port. They conducted their few services with decorum and preached over and over again their dull sermons. They were troubled with no doubts or difficulties; and though they detested enthusiasm and deprecated dogma, they believed such religion as they taught. They cared for the sick, relieved the poor, and kept a watchful eye over the manners and morals of their parishioners, exacting and receiving a deference which to-day would be thought servile. A quiet spirit of worldliness no doubt pervaded these rectories, but at least the rectory stood for righteousness and the fear of God.

SOCIAL AMENITIES

From a worldly point of view the country parson's position is not what it was. The great majority are poor men, anxious about how they are to keep up their large houses, and sometimes large families, on inadequate means. As a rule they are not well educated, like their predecessors, and their shelves contain only a few school books, some volumes of sermons, and a variety of little manuals. Their social amenities are lessening. In the past, even the rich were unable to extend their visiting-list beyond a five-mile radius, and therefore could not afford to ignore any possible acquaintances in their neighbourhood. But in modern conditions the car-less parson often finds himself isolated and neglected. He is, on the other hand, generally inspired by higher ideals. Not only has he more services, but he offers a more real religion to his people in terms they can understand. He is no longer an autocrat correcting sinners, but he prevents much sin by encouraging a better social environment. He cannot be a Lord Bountiful, but he is more of a father and a friend. The children no longer curtsy to him, but they run to hold his hand, and offer him the flowers they have picked from the hedgerows. The modern country parson is both more ecclesiastically minded, and more in touch with his flock than his predecessor was. He may not be clever, but he serves his God, cares for souls, and is the centre of social life in his village.

DIMINISHING POWERS

But to-day the country parson is depressed. He is content to be poor, and he has never expected much reward for his labours, but he is sensitive about his status and wishes to retain his self-respect. Rightly or wrongly, he believes that the Church Assembly has circumscribed his independence and subordinated him to bureaucratic control. The Pensions and Dilapidations Acts, which may be for his ultimate welfare, have reduced his immediate resources. He is suspicious of Queen Anne's Bounty which now collects his tithes, and he fears further encroachments upon his freehold. He looks back on the days when the parson really managed his school. He is now one of six so-called managers, but they have no power and their duties consist in finding fresh money and in filling up forms. The village schoolmaster may be, and often is, his principal ally, but he is no longer his subordinate and may be an unpleasant rival. Charities which once the parson distributed at his pleasure have now either been decreed non-ecclesiastical, or have been handed over to the parochial church council. He has gained freedom from an invidious task at the price of diminished importance. In happy parishes parochial church councils have not done much harm. The parson gets the councillors whom he wants, and they pass the resolutions he inspires—the difficulty is to obtain a quorum and to find something to put upon the agenda paper. But where there is a cantankerous squire, a farmer with conservative prejudices, or a revolutionary grocer, the parochial church council may render the parson's lot intolerable. In the old days he ordered the services, and, if a man of common sense, considered his parishioners. Of course, every one was not entirely satisfied, but there was a general acquiescence—"after all, it was the parson's job." It is now every one's job, and the most indifferent Englishman, if he be asked for his opinion and gives it, is angry if it is not heeded or if he finds himself outvoted. In the town he removes his hassock to a neighbouring church; in the country he stays away from church and is probably the focus of an implacable opposition.

THE PATRONAGE MEASURE

The parson's most recent grievance is the Patronage Measure. He may not understand its provisions, and certainly exaggerates what will happen, but it touches his dignity. So he voices his complaints, and his children hearken to him. The rectories in the old time were the best recruiting ground for the clergy, and it is a pity that from the rectories the view should be spread that Holy orders is no longer a profession for a gentleman. The laity are rightly desirous that the wrong man should not be appointed to a benefice; but, if they take too many precautions, the right man will not be there. When there is so great a shortage it is a mistake to harry the clergy that there are, for perhaps there may be none to take their place.

Some of the grievances mentioned above are unreal. All of them can be over-emphasized. They mostly spring from the fact that the Church Assembly is over-busy in reforming everything at once. Young men may be urged not to take too seriously the peevishness of their seniors, or to dwell on hard cases which may be exceptional. The country still offers for the man with a vocation a very happy sphere of work. It is a busy life, but not overwhelming. It is a life of very varied opportunities for good. It is a life of individual interests. The country parson has not to waste his time on many committees, or to slave at a desk organizing societies. He has not to pronounce an opinion about the outlook of youth or the problems of sex; he has to find a job for Tommy who wants work in a town, and to persuade Sarah's mother to send her out into service. He has not to deal with a shifting population. If he stays in his parish those whom he christens he may hope to teach and to prepare for confirmation. He visits his people, and they learn to trust him. As time goes on he calls them all by their Christian names. He is the father of a large family, and his parish is a real unit in the social life of the country.

AMALGAMATED PARISHES

Mention should be made of some other developments which, in varying degrees, are affecting the work of many country parsons to-day. One is the spread of "wireless," for even in remote farms and cottages a wireless set is found, and the occupants satisfy their consciences by "listening-in" to a service at home on Sunday evening instead of tramping to church through dark and muddy lanes. That is natural enough, but the habit certainly means that the country parson has a diminished congregation, especially when his parish covers a large area. Another change is due to the modern plan, caused by the lack of clergy, of amalgamating two rural parishes into one. Without discussing the advantages and drawbacks of this policy, one evident result is that it makes the Sunday work of the single-handed parson distinctly onerous. Not only has he to conduct services in two churches, but he has to make journeys, in all weathers and often of considerable length, from one church to the other. Whatever was true of them in the past, the country parsons who do their work conscientiously to-day will not complain of insufficient occupation. Yet, if the work was never so difficult, it was never better worth doing

PARISH CHURCH MUSIC

A NEW MOVEMENT

NATIONAL HERITAGE OF SONG

(FROM OUR MUSIC CRITIC)

Writers on English church music are often found to be declaring on the one hand that the Church of England possesses a splendid musical tradition ; on the other that the state of music in our churches to-day is deplorable. Both statements are true.

From the coming of Augustine to the dissolution of the monasteries the art flourished abundantly. Its products remain in the Sarum Use of plainsong melody, the thirteenth-century Worcester collection of polyphonic compositions, the fifteenth-century school of John Dunstable and the fruition of that style in the early Tudor composers. The destruction of the monasteries wrought havoc but did not kill the music. Cathedral and collegiate choirs were maintained. The Chapel Royal garnered the greatest of the composers, men like Tallis and Tye. The settlement under Elizabeth manifested its catholicity by the protection granted to William Byrd, despite his known papistical leanings ; Orlando Gibbons was the representative musician of the Laudian era. Right up to the rebellion English church music declared the continuity of the English Church and of national aspiration in the art of worship. Nor, as has been suggested in the article on the "Musical Tradition of St. Paul's," was the break caused by the rebellion and the Protectorate allowed to be effective. The cathedrals were quick to recreate their musical establishments, to restore what was serviceable of the old music and to renovate their repertory with the works of such men as Purcell and Blow.

PROFESSIONAL CHOIRS

But from the time of the second Prayer-book of Edward VI. (1552) onward church music had become increasingly a matter of professional choirs singing elaborate harmonized music. John Merbecke had provided a unison "note" for the first Prayer-book ; nothing of the kind was done for the altered wording of the second. The people, left with nothing they could sing, took comfort in the metrical versions of the Psalms, which, properly speaking, had no place in the Liturgical services of the Church. The distinction between expert and inexpert music was carelessly allowed to widen until the Prayer-book of 1662 gave it official ratification in a famous rubric about "Quires and places where they sing." Places where they did not sing were then held to include thousands of parish churches where the metrical Psalms given out by the clerk were supported by the village band or, later, by a barrel organ, crude efforts by which the English people asserted their refusal to be classed as dumbly "unmusical."

Eventually came the nineteenth-century revival, when organs were bestowed on parish churches regardless of the fact that in many cases there were no parishioners with the skill to play them. The possession of a surpliced choir became a badge of distinction. The articled pupils of cathedral organists began to take appointments in parish churches. They tried to produce in them a colourable imitation of what they had known in their cathedrals. The Psalms were chanted and the responses sung, somehow. Publishers poured out Psalters and hymn-books ; minor composers saw an opportunity of supplying a felt want with easy anthems and "services." Choir boys can be taught, and the boys' singing became the best part of the new parish church choirs. Choir men, who might refuse to come to church at all without the offer of a surplice and an occasional solo, proved less tractable. The sum total was that the imitation cathedral service was done, but not well done, while congregations gave up the unequal struggle, and contented themselves with contributing to an annual offertory for the support of the organist and choir.

ANCIENT PLAINSONG

Meantime, earnest clergy, influenced by the Oxford Movement, began to think about the revival of the ancient plainsong and to point out that every edition of the Prayer-book had suggested the suitability of singing the Office for Holy Communion. For these things the cathedral services had offered no precedents for several generations. "Gregorians" became the symbol of "High Church" innovation. Misunderstood by singers and grotesquely harmonized by organists, they increased the burdens of the silent congregations. Choral Communions afforded a new opportunity for inferior composers and commercial publishers. Village choirs wrestled painfully with their sickly productions ; ambitious urban ones rejoiced in the ornate Masses of Mozart, Schubert, and Weber translated into English. Chaos was complete by the end of the century ; its rule is but little disputed even now.

To the question, What can be done ? the answer is, Everything, if people will apply to church music some of the unprejudiced intelligence which has revolutionized secular choral singing in this country. A couple of generations ago small provincial choral societies struggled through a dreary repertory of cantatas of what may be called the "Mayday School." Less ambitious parties found their highest satisfaction in a mediocre rendering of "Sweet and low" and "The chough and crow." It was the enthusiasm of amateurs which changed all that by insisting that every one could and should sing. John Curwen with his Tonic Sol-fa enfranchised a whole race of potential singers with little learning. Henry Coward, a boy in a Sheffield cutlery factory, Mary Wakefield, a country gentlewoman, alike swept impossibilities out of the road. They, and others like them, found new material and created new ideals. The competitive festival became the chief instrument for progress ; the revival of folksong taught people what their native song really is, the Elizabethan Madrigal and all the research work of scholars was used to enrich the resources. To-day in innumerable small towns and villages, and not least in what used to be considered the "unmusical" South of England, splendid singing is to be heard at the local festivals in every branch of our national heritage of song.

COMPETITIVE FESTIVALS

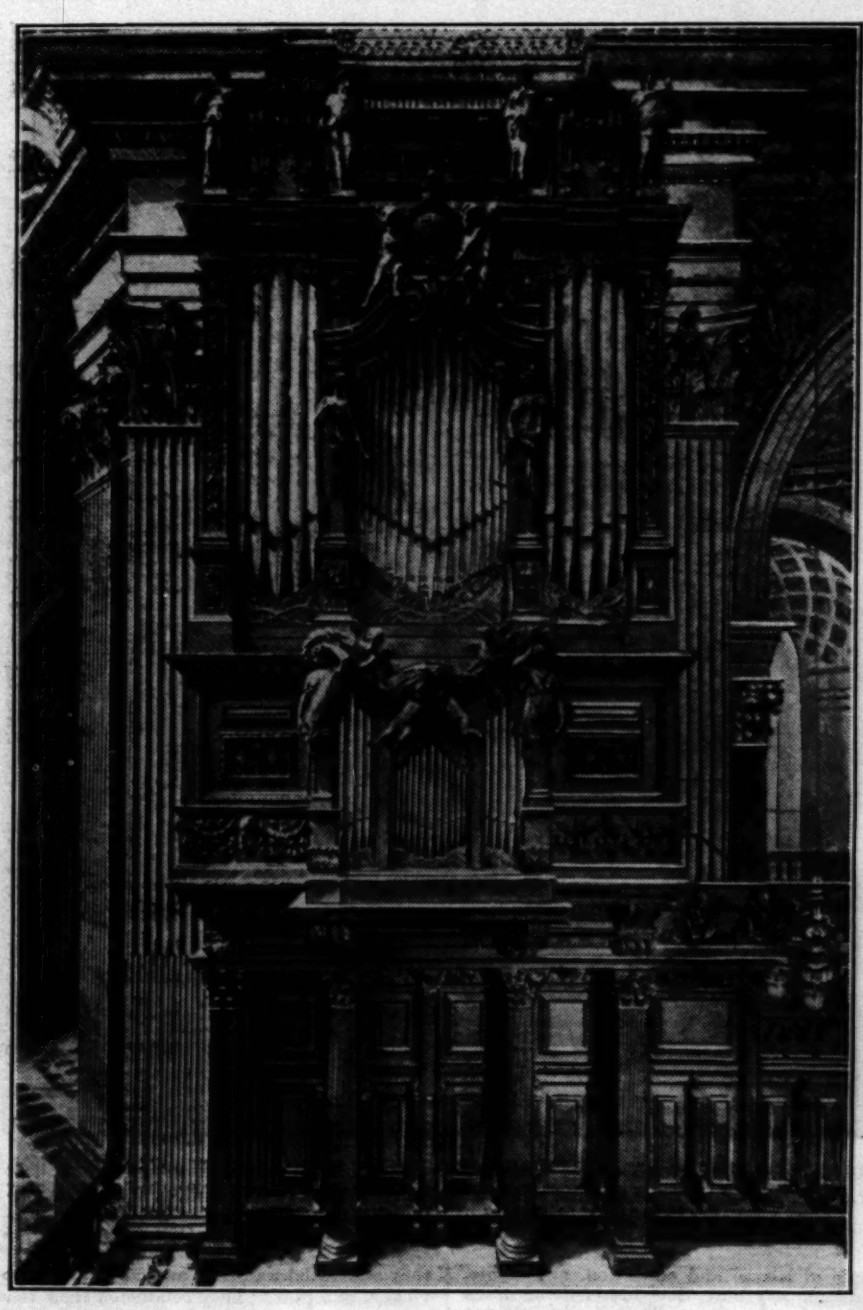
But the competitive festival movement, though classes for church choirs are included in every syllabus, has not really touched the problem of church music, and cannot touch it effectively. Good church singing is good singing in church, and must begin with the congregation who assemble for church worship. Church musicians who would grapple with this problem must not be merely people who can play the organ well and teach a small party of men and boys in surplices to sing sacred part-songs neatly. Their job is to make every one, from the vicar to the verger, and especially the occupants of the pews, express their worship in appropriate song. To do it they must have the inventiveness and the enthusiasm of the secular pioneers, with a knowledge of what is really appropriate and the tact which can make clergy, choir men, pew-holders, Girl Guides and members of the Mothers' Union cheerfully collaborate. Beside this the training of choir boys is a simple task.

The church musician of to-day has a whole body of scholarship for his support closely parallel to that which has helped the revival of secular singing. Plainsong is the Church's folksong, and the best hymnals, like the "English Hymnal," and the standard edition of "Hymns Ancient and Modern," contain splendid tunes from its store calculated to banish the idea that modal music is a party badge. The Plainsong and Medieval Music Society and other institutions have helped to put the resources of the earlier music within the reach of all. The Carnegie Trust has published "Tudor Church Music." The Church Music Society has given, and continues to give, to its members valuable guidance as to the choice of suitable works of all types. In many dioceses committees are doing similar work more locally. At conferences and summer schools ways of combining the expert choir with the unisonal congregation are demonstrated. An organization for a more enlightened treatment of music in parish churches, having widely different requirements both from those of the cathedrals and those of each other, is gradually springing up.

COLLEGE OF ST. NICOLAS

The most valuable link in it has lately been forged by the formation under the presidency of the Archbishop of Canterbury of the School of English Church Music, with the College of St. Nicolas, Chislehurst, of which Dr. Sydney H. Nicholson is Warden, as its chief instrument. St. Nicolas College is devoted to the training of the right kind of church musician, professional and amateur, organist or singer, who shall go out equipped with the diverse qualities necessary to grapple with the situation which has here been outlined. Moreover, the system of enrolling individual workers and choirs as affiliated members from all over the country, keeping them informed by means of a *News Sheet* of what is being done, and what can be done, to stimulate choirs and congregations to a more vital participation in the Church's song, is carrying the ideal of the new school outside the walls of the training college. The festival of church music to be given by 1,200 singers from the affiliated choirs under Dr. Nicholson's direction in the Albert Hall on June 27 will afford practical evidence of what the new movement seeks to accomplish.

Church music is accepted as a necessity by every one. It is the one adjunct of the Church's worship which can draw all parties together and help them to sink their differences in their common faith. Its importance to religious life, therefore, can scarcely be over-estimated, while, at a time when millions of English people are for the first time getting some realization of what the art of music is through the wireless and the gramophone, the acceptance of a low artistic standard in church can only have the effect of keeping intelligent folk away from church. People know now that good music of any kind implies the acquisition of a certain technique, and that the acquisition means effort. If congregations are to sing there must be congregational practices. They must learn more tunes and better tunes by heart. Somebody must be ready to show them what are the good tunes ; they must be ready to learn and to join, not in what a well-known bishop has described as "casual carollings," but in a well-defined part which is their own, distinct alike from that of priest or choir. With such a cooperation the high tradition of English church music can be restored and widened.



THE ORGAN OF ST. PAUL'S.—A photograph of the organ case on the north side of the choir in St. Paul's, showing the Grinling Gibbons carvings.

THE CHURCH ORGAN

IMPORTANCE OF PURE TONE

(By Dr. Edward C. Bairstow, F.R.C.O.)

The organ has been called the king of instruments—it is certainly the most powerful.

Before we can accurately gauge the value of an organ as an instrument of expression, we must first of all consider what we require in an ideal instrument of music. Surely that it will be capable of transmuting into sound —the more beautiful the better—the imaginings stirred up in the player by the music, and that it will do this with the utmost sensitiveness and with the greatest economy of effort on the part of the player. An instrument, therefore, varies inversely as an expressive medium according to the amount of mechanism there is between the player and the production of the sound.

In what way does an organ attain to this ideal, and how does it fall below it ? In the first place touch does not make the difference on an organ that it does on a pianoforte ; the sound is the same whether the key is depressed heavily or lightly. Moreover, when a note is sounding the intensity cannot be varied except by mechanical means such as the pulling out or the pushing in of "stops," or the working up and down of a swell pedal. These defects make it difficult, and in some cases impossible, to get sensitive rhythm and phrasing from an organ.

TONE-COLOUR

As there is very little hope of ever improving it in these respects, organists and organ builders have exploited three other factors in musical expression, namely, pitch, intensity, and tone-colour. These cannot, however, make up for the lack of rhythm, for rhythm and phrasing move, while these other qualities are more or less static. The deep pedal notes of the organ are much lower and the top notes of its mutation stops much higher sounds than can be obtained from any other instrument. An organ has softer and louder sounds than any single instrument. It also excels in the number and diversity of the tone-colours it contains. Each separate "stop" (one rank of pipes with a separate pipe for each note on the keyboard) has a distinctive quality and may be combined with the others in endless different ways to create numberless varieties of power and tone. Tone-colour, however, lends itself to abuse, as it is very easy to use it to make sensational effects that have no relationship to the music itself.

The tone-colours of the organ resolve themselves into two classes—those peculiar to it and those which are more or less faithful imitations of other instruments. The glories of an organ are its deep pedal notes, the regal dignity of its diapasons, and the joyous sparkle of its "mixtures." (Mixtures are stops which do not sound the note played but its harmonics, or upper partials.) These are indeed kingly sounds, and no other instrument or combination of instruments can make an effect anything like them, or establish the same solemn atmosphere. It is the beauty of our cathedral services which has called forth this instrument of dignity and depth of tone worthy of accompanying them. And the greater part of the repertory of our best organists consists of music written for the organ, which requires pure organ tone for its interpretation, and not arrangements of orchestral music, which often require "effects."

"SCALING" AND "VOICING"

An organ, to be worthy of the name, must therefore contain a large proportion of pure organ tone. This is necessarily an expensive matter, as it is the thickness of the wood and the weight of the metal in organ pipes, together with the "scaling" and "voicing" of them, that give breadth and dignity of tone. Scaling is simply the proportion of the diameter to the length, and the size of the "mouth." Voicing is putting the finishing touches to a pipe. A good voicer is a very rare bird, and commands a big salary. He has not only to make each pipe blend and balance with the other pipes in the particular stop to which it belongs, but he has also to make each stop blend and balance with the others. It is amazing to hear the rough quality and unevenness of organ pipes, however carefully and beautifully made, before the voicer has exercised his art upon them. However clever and efficient the mechanism of an organ may be, beauty of tone and the blend and balance of one timbre with another are spiritual, and not material, things. They come from the imagination of the artists who create them.

It is impossible to have an organ of truly royal grandeur unless a great deal of money is paid for it. Quite a large instrument can be obtained for a reasonable sum, built by a firm which cannot afford to pay a really good voicer, but it will have no very heavy, large scale pipes in it, and will be but a poor thing at best. It will not create feelings of reverence ; it will have no deep and solemn sounds. Its stops will not blend, its reeds will preponderate, so that the louder it is played the uglier it becomes. Yet it is often difficult to persuade church authorities that they would be far better off with a smaller organ, with plenty of real organ tone in it and no "fancy" stops, and built by a reputable firm which can be trusted. The type of instrument replete with pure organ tone upon which no expense has been spared, and which, happily, is to be found in all our cathedrals and many of our larger churches, is undoubtedly the finest organ in the world. England is still supreme in organ building and choral singing, for both of which she has to thank the cathedrals.

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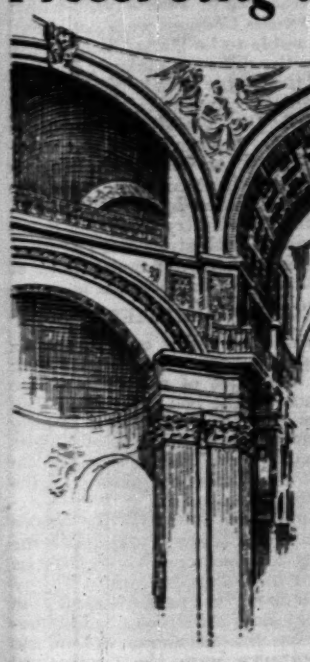

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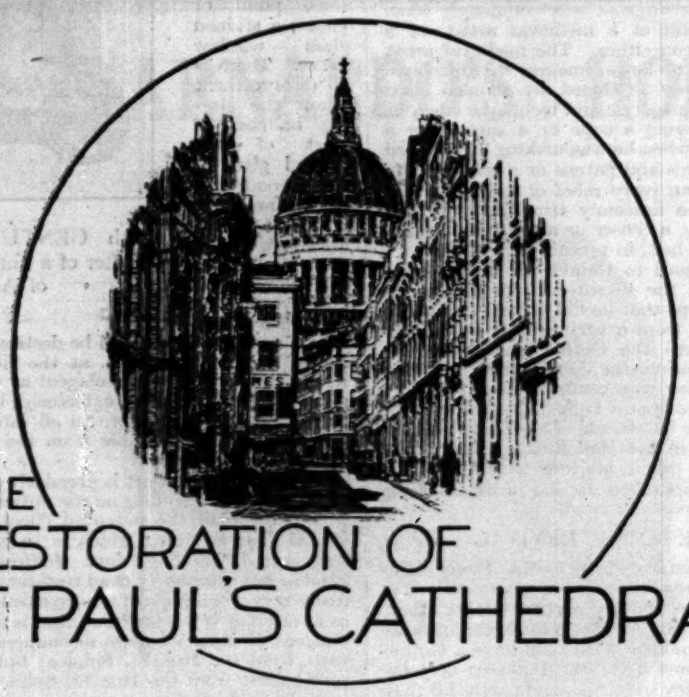

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ENGLISH TRADITION OF CHURCH ART

ORNAMENT AND DECORATION

STAINED GLASS

(By Eric Maclagan, C.B.E.)

The great Exhibition of Medieval English Art which is at the present moment on view in the Victoria and Albert Museum gives concrete evidence enough, such as has really never been available before, for the existence of an English tradition. The origin of certain individual objects may be disputable. At one moment the civilizations of England and France were so closely linked, at another the Flemish influence on the Eastern Counties was so strong, that this is not to be wondered at. But it would be difficult for anybody to deny that there are definite English characteristics, serious sometimes and sometimes cheerful, which distinguish with some sharpness the mass of work that can be seen there from the production of contemporary French or Flemish craftsmen.

But a tradition of Church art is another matter. For a variety of reasons, some essential and some purely accidental, the great bulk of the art which has survived to us from the Middle Ages is Christian in inspiration and was originally ecclesiastical in use. Broadly speaking, the Church had most money to spend and fewest ways of spending it. And at the same time, especially in England, where the Reformation made a violent end of most kinds of Church art altogether, it was Church architecture and Church furniture which tended to be preserved, rather than replaced, when doctrinal prejudices did not lead to their utter destruction.

THE MEDIEVAL ARTIST

As a result few English people (except in London) ever see a church which is not either medieval or sham-medieval in style; and since the pious devastation wrought by the Gothic Revival under the influence of the Oxford Movement they have not very often seen any church furniture either, using the word "furniture" in its widest sense, which had not the same medieval colour. So that many English people quite honestly believe that medieval, and especially what is classed as Gothic, art has something essentially ecclesiastical about it; that it is almost irreverent for a man to say his prayers under a Renaissance arch; and that a certain angularity in the folds of the drapery is as essential in the statue of a saint as it would be absurd in the statue of anybody else.

It is, of course, the merest truism to point out that such an idea was completely alien from the mind of a medieval artist, or a medieval patron either. The medieval artist (and we need no longer imagine that medieval art was mainly produced by monks) used exactly the same style and technique when he was embroidering a cope or a surcoat or a lady's purse, when he was making a cupboard to hold chalices and patens or a cupboard to hold pastry, an ivory relief of the Annunciation or of the unseemly triumph of Phyllis over Aristotle, a censer or a salt-cellar.

He was, in fact, in precisely the same position with regard to Church art as the English artist of the seventeenth or eighteenth century, except that he did a great deal more of it. Apart from a very limited number of excursions into the Gothic, such as Wren made on occasion, the Jacobean or Georgian craftsman who was commissioned to make Communion rails or a Holy Table made them rather like the balustrade of the Hall staircase or the table in the Hall dining-room. His panelling, his pulpit, his pews were all as near to the corresponding secular work as their different purposes allowed.

THE GOTHIC REVIVAL

At the beginning of the Gothic Revival the same thing was more or less true; indeed, it was would-be secular Gothic rather than ecclesiastical that revived most luxuriantly at first. The remodelled Hall did have a Gothic dining-room and a Gothic staircase; very inconvenient they were, too, and partly for that reason they went out of fashion. But once a tradition had sprung up that Gothic art had some inherent connexion with religion, and more especially with the decencies of public worship, so far from going out of fashion in churches, as it did in houses, it acquired more and more authority, so that it is hardly an exaggeration to say that only in quite recent years has any other style in the furnishing and decoration of churches, new or old, obtained even a measure of acceptance.

The result has in the main been deplorable. Now and again, no doubt, an artist of real distinction may feel moved to express himself in the manner of the thirteenth or the fifteenth century, just as Alfred Stevens felt overpoweringly moved to express himself in the manner of Raphael and Michael Angelo. Indeed, to a strictly limited extent this was the case with the school that derived from the Pre-Raphaelite Brotherhood. The church decoration which such men carried out is at any rate broadly in harmony with medieval art, although even an exceptionally archaizing example of it, like the lovely window by Burne-Jones in the Latin Chapel at Christ Church, is much less like a thirteenth-century window than the one that Messrs. So-and-so put up in St. Symphorosa's, excepting in the one important characteristic that it is a joy to the eye.

But as a rule the more gifted artists have naturally felt disinclined to work in a style quite alien from their own tradition and inclination. A Royal Academician would hardly welcome a client who began by demanding that his portrait should be painted in the manner of Bronzino, or of Franz Hals; yet it is just as unlikely that any artist of the present day should be able to produce a creditable Apostle in the style of Peter Vischer or a font in the approved East Anglian manner of the fifteenth century.

The unfortunate thing is that while almost everybody realizes that the sham-medieval work done a generation or two ago is extraordinarily unsatisfactory, we are almost all prepared to convince ourselves that things are very different now. Incomparably the most disastrous of the results of the Gothic Revival in England, after the fundamental crime of architectural "restoration," was the disfigurement of nine out of ten English Cathedrals and churches with imitation medieval stained glass. Almost every other form of church decoration can be evaded from some point of view; a stained glass window never. There is no disagreement about the glaring badness of most of the stained glass of the second half of the nineteenth century; there are scores of windows in Cathedrals alone which nobody would regret if by some happy accident they could be destroyed. Yet we refuse to realize that, at the time they were put up, people as intelligent as ourselves not only admired them extremely, but were persuaded that they were to all intents and purposes indistinguishable from the work of the Middle Ages.

So long as Church art is popularly divorced from secular art, so long as the ordinary man, who is after all the potential client, is convinced that anything which is to go into a consecrated building must conform to a familiar but completely dead tradition, there is really very small hope of improvement. Here, as so often, it is the *faux bon* that is the worst danger. Nobody wants to recommend plaster casts from the Rue St. Sulpice; but even a plaster cast from the Rue St. Sulpice, by its very lack of all pretensions, may be better than a coldly and insipidly correct figure from some approved firm of church furnishers; better, if only because it will probably be disposed of without scruple once it is realized that its room is preferable to its company.

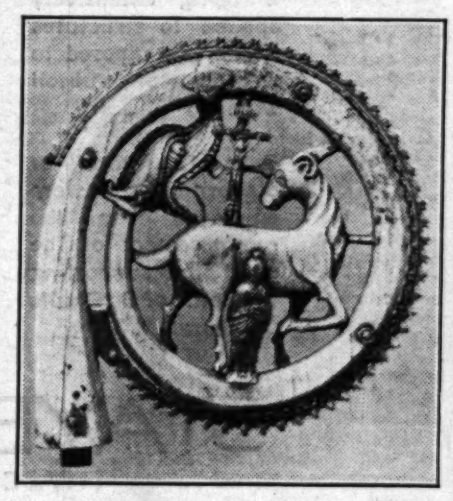
It is always infinitely easier to attack what is being done than to suggest what ought to be done. But in the matter of church decoration it is perhaps fair to claim that it is not only easier but more important. One of the real if unrecognized merits of the Diocesan Advisory Committees which are now working in the large majority of English dioceses is that they have actually prevented the disfigurement of dozens of churches, modern as well as ancient, by discouraging the erection of useless and unsightly additions. There are far more churches than we are willing to admit that have in fact reached a kind of saturation point as far as ornaments and decorations are concerned. Any further additions that may be made to them should be rare, and could on that account be precious. But if there is to be some reasonable chance that they will be visited with admiration by our descendants, it is the artist that matters, not the question whether he works in a style that we ourselves are pleased to recognize as ecclesiastical.

There is indeed nothing to be ashamed of in the tradition of English art, either to-day or at any time during the last thousand years. But it is with the living tradition that Church art must keep in touch if it is to be worth encouragement. When a modern work of art is really fine of its kind it will almost certainly in the end be found suitable to its surroundings if it is placed in a fine church; although it is likely enough that it will at first be disliked by the congregation. But with the sham work of art, which nobody much objects to at first because it is reasonably like what they are accustomed to, there is the certainty, not relative but absolute, that it will grow increasingly distasteful to everyone who comes into the church, and that it will ultimately be deplored quite as much as we now deplore the windows at St. Symphorosa's. If the tradition of Church art, in England or elsewhere, means anything at all, it means art used in the service of the Church, not the Church trying to find a place for something which is supposed to be artistic.

THE VIRGIN AND CHILD.—A fragment of a 14th century figure found in the grounds of Winchester Cathedral.

THE DOLGELLY CHALICE.—The silver-gilt chalice which was found with the paten in 1890 near Dolgelly.

13th CENTURY.—The Crucifixion from the psalter of a nun of Amesbury (1250), the property of All Souls College, Oxford.



ENGLISH MEDIEVAL ART.—The illustrations on this page are of exhibits in the exhibition at the Victoria and Albert Museum. Left: Ivory head of pastoral staff. Right: Silver parcel-gilt paten bearing the London hall-mark for 1533-4.

BELL-RINGING IN ENGLAND

PIONEERS OF THE ART

SOME NOTABLE FEATS

(By H. B. Walters, F.S.A.)

England has always been the home of bell-ringing, in the sense of producing musical effects from the striking of bells on a definite system. It is indeed curious that the English method of ringing "changes" on bells is not only of comparatively late origin, but has been exclusively confined to the English-speaking races. The methods of ringing bells on the Continent are entirely confined to chiming or tolling, as indeed was the case in this country also down to the middle of the seventeenth century. The method of change-ringing which is discussed in this article was not a sudden invention, but a gradual evolution from the simpler methods of the Middle Ages. Bells appear to have been placed in our monastic and parish churches as far back as the Saxon period, and in 750 Egbert, Archbishop of York, gives directions for the priests to ring their church bells (*signa*, implying bells of large size) at the proper hours of day and night. But except where these bells were employed for special purposes, like the death-knell which Bede tells us was rung for the Abbess Hilda at Whitby in 680, it is probable that little more was attempted than to make a noise, cheerful or lugubrious as the occasion demanded. In monastic establishments, at all events, the bells were often of considerable size, and each of the four bells given to Canterbury Cathedral by Prior Conrad, about 1100, required several men to set it in motion.

CHANGE-RINGING

These bells were probably worked by some kind of lever, but the introduction of the pulley system, in which the rope attached to the bell passed over a wheel, did much to advance the science of ringing. The old form of wheel was only a half or three-quarter wheel, and it was not until the complete wheel was introduced, permitting the bell to make a complete revolution, that the ringing of changes became possible. We have no actual evidence of its introduction before the appearance of Fabian Stedman's "Tintinnalogia" in 1668, but there are in existence the remains of earlier rings of bells which imply that change-ringing was known much earlier in the century. The oldest recorded is the ring of eight at Bishop's Cannings, Wilts, cast in 1602, and Harwell, in Berkshire, has a ring of six all dated between 1590 and 1612. Many of our Cathedrals and larger churches undoubtedly had what we should now call large "rings" of bells in medieval times, but it is difficult to believe that they could ever have been rung in any sort of harmonious sequence. Probably in most cases each bell had its own special purpose, such as the Angelus bell, the Mass bell, and so on.

Stedman, however, in 1668 says, "within these 50 or 60 years *Changes* were not known or thought possible to be Rang," and he goes on to describe the different kinds of changes, which were of the simple form known as "call-changes" or ringing "in rounds." From these were developed the variations known as "changes" proper. By the end of the seventeenth century changes were being rung on eight bells, and the next century earned the description of the golden age of bell-ringing. Ringers all over the country organized themselves into societies with strict codes of rules, and bell-ringing became a popular form of sport, even with grave and learned men.

RINGING SOCIETIES

Ringing societies of a sort even existed in the Middle Ages, but, as we have seen, their performances were not of a very elaborate nature, and most of the bell-ringing was then done by clerks in minor orders. But as early as 1614 we hear of "the Companie of Ringers of our Blessed Virgin Marie" at Lincoln Cathedral, who may have been pioneers of the art (or, as ringers like to call it, "the exercise"). In 1637 was founded the famous Ancient Society of College Youths, still the premier ringing body, who practised on the six bells of St. Martin, College-hill, in the City of London. Their first great performance was in 1684, when they rang 2,160 changes in different methods at St. Saviour's, Southwark. Next in importance were the Cumberland Youths, who in 1784 rang 12,000 Treble Bob Royals at the same church.

Copies of the rules of the old ringing societies still hang in many belfries, the oldest being those of St. Stephen, Bristol, dating from the time of Queen Elizabeth. Frequently they are in doggerel verse, on a more or less stereotyped pattern, but showing that the ringers took their occupation seriously. If, however, they tried to check swearing, they did not, unfortunately, regard drinking in the same light, and not only was a quart of ale a common fine, but many belfries contained "ringers' jugs" from which liquor was consumed actually on the spot.

The popularity of ringing at the present day, to judge from the journals devoted specially to the subject and the accounts they give of elaborate performances all over the country, is as great as when it was first introduced. During the last 50 or 60 years many notable ringing feats have been achieved, among which may be mentioned 21,363 Stedman Cators rung on the 10 bells at Appleton, Berkshire, in 12 hours 25 minutes on April 22, 1922. This is the record performance within the knowledge of the writer, but it may have been beaten in more recent years. But to many non-ringers and involuntary listeners it may not seem desirable that such feats of endurance should receive encouragement.

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HISTORIC CHURCH BELLS

BELL-FOUNDERS AND THEIR CRAFT

RARE EXAMPLES

(By H. B. Walters, F.S.A.)

Church bells are heard by many people—some would perhaps say too much heard—but seen by very few. They hang out of sight and are often very difficult to get at, and the consequence is that most people regard them merely as instruments of music and think that, as such, they are only to be tolerated as long as they fulfil that function properly, and if they do not they may as well be got rid of. This, in the writer's opinion, is too narrow a view to take of the subject, and it should be pointed out that they have a much wider interest, historical, archaeological, and artistic, which is too little realized. Bells are often beautifully decorated with lettering and ornaments, or their inscriptions are important for the genealogical or historical information that they give. They also supply our chief information for the history of English bell-founders and their craft. This is true not only of medieval bells but also of those of the post-Reformation period down to about 1700, or even later. Bells must be regarded not only as musical instruments but as ancient monuments or historical documents. Therefore an earnest plea for the care and preservation of the older bells may not be out of place, and with this end in view a few practical suggestions are here appended.

MEDIEVAL BELLS

It is eminently desirable, if not to be regarded as an axiom, that no medieval bells should ever be destroyed. If they are cracked or otherwise useless for ringing they should be preserved in the church or deposited in some museum. This has the additional advantage of familiarizing people with the appearance of a medieval bell. It is surely not too great a sacrifice for a parish which is prepared to spend £200 or £300 or even more on new bells to forgo the value of the old metal. The question of preserving bells of later date is one that may be decided on the merits of each individual case. A bell of 1600 may possess no special interest, while one of 1700 may be the only example of some rare founder's work.

This may be an appropriate place for calling attention to a pernicious practice which has been responsible for the destruction of far too many old bells—namely, what is known as "clocking," or tying a rope to the clapper in order to sound it easily without raising the bell. The result is to check the proper vibrations of the bell in sounding, and so to crack it; and as the practice is merely the outcome of laziness it cannot be too severely reprehended. So long ago as 1594 it was condemned in no measured terms by the churchwarden of St. Lawrence's, Reading, himself a bell-founder.

Until recently it was supposed that there were no means of repairing or preserving a bell when once cracked, but during the past year or two some experiments in mending cracks by the acetylene welding process have been carried out by a London firm with remarkable success, the tone of the bell being completely restored and its existence prolonged.

BELL-HANGING

Many modern ringers appear to hold the fallacious notion that bells are more easily rung in a metal frame than in a wooden one. Metal frames undoubtedly have their merits, as, for instance, in a small tower where space is limited or lightness necessary, but the reasons given for substituting metal frames for old wooden ones are often inadequate. Frames of good seasoned wood should last for at least 200 years, and many of those in our church towers that date as far back show no signs of decay. In such a region as the City of London, where no metal frame could long resist the atmospheric conditions, the old wooden frames, dating perhaps from Wren's time, have adequately served the demands of the most skilled ringers in England, and it would be a great pity if they were ever done away with.

With the question of the material for frames is bound up that of the stability of the tower, one which now often arises on account of the modern mania for enlarging rings of bells without regard to the number which the tower was originally erected to hold. Few bell-founders, for instance, seem to have realized that the magnificent towers of Somerset were intended to hold not more than five or six heavy bells, and that great risks have been run by topping these with two or three lighter ones, an addition which the tower could not reasonably be expected to bear. These and all other questions of bell-hanging should invariably be submitted to a trustworthy architect in the first place.

Another fallacy to which ringers are prone is that the presence of cannons (the loops by which the bells hang from the stock) makes for greater difficulty in raising the bells for ringing. But the cannons are an integral part of the bell and were cast with it; in the case of old bells they are often a thing of beauty in themselves, and to remove them can only be described as a barbarous mutilation. If a bell is not easy to raise, the remedy is to shift it higher up into the stock.

THE TUNING OF BELLS

About the year 1885 a new method of tuning bells on the five-tone method was introduced by the late Canon Simpson, and it has found favour with some bell-founders. It is practically identical with the system of tuning in vogue on the Continent, but technical opinion is by no means agreed as to its merits when applied to English bells. Certainly it is most unsuitable for any bells cast before 1700, and, generally speaking, also for those of the following century. English bells have always been tuned on a different system, and cannot be adapted to the Simpson method, though it may be quite suitable for new bells. On the other hand, it is quite unreasonable — as has been too frequently done of late years—to recast older rings of bells wholesale for this reason; it is rather too suggestive of Sam Weller's friend who cut off a child's head to cure him of squinting. Though much can be said in favour of the Simpson method, complaints have already been made of certain important rings cast on this principle that they are not satisfactory in tone or general effect, and it does not seem desirable that it should wholly supersede the old English method.

This article has been mainly confined to the consideration of old bells in old churches. Where churches are new and bells quite modern there can be no objection to the adoption of the latest notions. *Fiat experimentum in corpore novo.* But let the old bells be treated with the reverence which is their due after long and faithful service, and let us avoid so far as possible the transformation of a belfry into the semblance of a room in a modern factory. It may also be added that if a bell goes wrong in any way it is usually not from its own demerits, but from the neglect or carelessness of those who should have known better.

16th CENTURY ROOD-SCREEN.—Detail of an early 16th Century rood-screen of the rich West of England type removed from St. Audrie's in 1858, recently reassembled from nearly 200 pieces and erected in Exford Church through the efforts of the Bath and Wells Diocesan Advisory Committee.

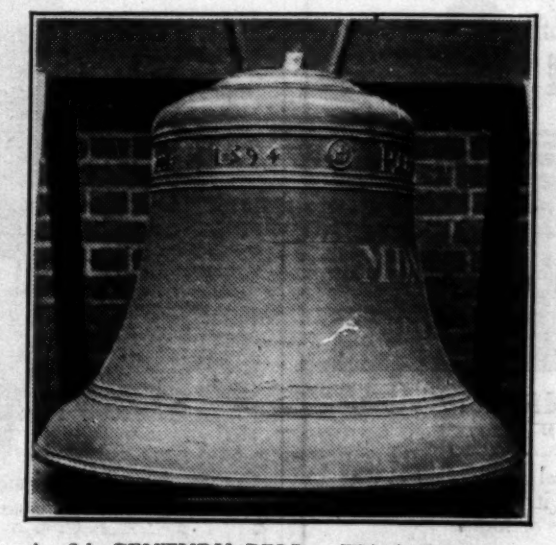
THE CARE OF CHURCH FABRICS

RENAISSANCE AND GOTHIC

A SACRED TRUST

(By F. C. Eeles, Hon. Sec., Central Council for the Care of Churches)

It is only in comparatively recent times that there has been a scientific and consistent view of the value of ancient buildings or of the methods required for their preservation. It is not much more than a century since Gothic buildings were looked on as barbarous and decadent when compared with those of classical times. Even when people learned to appreciate them in the Victorian era they were still so swayed by conceptions of "taste," and so little able to appreciate what they did not understand, that the Gothic revival was itself accompanied by a great deal of destruction of Gothic work. With it there came an unreasoning dislike of the Renaissance and consequent destruction or neglect of the works of the seventeenth and eighteenth centuries, while necessary repairs were carried out in a drastic way with needless renewals that destroyed much of the charm of what was left. Yet in this country an amazing amount of architecture and of fittings and monuments of all ages has come down to us notwithstanding the causes that have made for their destruction, until now there is common agreement that everything built or made before the rise of the industrial era ought to be preserved as a sacred trust for the future.



A 16th CENTURY BELL. This bell was cast by Robert Mot of Whitechapel in 1594.

The Church of England in her buildings and their treasures is the greatest owner of artistic wealth in the country. But although in the nineteenth century she was largely responsible for teaching people that our own medieval buildings are worth preserving, she was long at the mercy of the narrow and unscientific ideas of the architects of the day.

KNOWLEDGE AND METHOD

Long before the present century there was a slow growth of better views and more careful practice. During and since the War, machinery has gradually been set up to secure systematic application of the newer knowledge and methods. Whereas of old the Bishops' law officers were usually satisfied with considering bare legality before allowing or forbidding additions or alterations to churches, in 1913 the leading ecclesiastical judges, at the request of the Archbishops, formulated a scheme for securing assistance from men trained to consider archaeological and artistic questions. Temporarily checked by the War, these views produced in time the system of technical advisory committees now existing in almost every diocese in England and is gradually tightening control with increasing experience in such a way as to ensure both safety for existing artistic treasures and ancient buildings and a higher standard in modern work. Over 300 people are now giving their services in this way, involving a monthly meeting of some hours' duration and frequent interviews and visits to churches.

Before granting a faculty for work to proceed, most Chancellors now require the opinion of the advisory committee on the proposal; but experience shows that the delay and disappointment involved in the rejection of a matured scheme can be avoided if promoters will consult the committee at the earliest possible stage, and this every one is advised to do. Questions of preservation and certain repairs concern another diocesan official — namely, the archdeacon—and in these matters also the committees are regularly giving advice.

"COMMERCIAL" ART

One of the most constant complaints made by cultured and thoughtful people to-day is that the Church has tolerated bad art, or, rather, productions commonly called "commercial," without merit or orginality, and that ancient and beautiful buildings have become disfigured or overloaded with them. It has been the hard task of the new committees to secure improvement here, as well as in the preservation of ancient work. A moment's thought will show how closely linked with the right treatment of an ancient building is the character of any modern addition. While no committee can redraw a bad design, it is possible to secure certain general improvements. Memorial tablets can be kept within limits, or made smaller, their lettering improved, their situation controlled; windows can at least be made lighter; donors can be encouraged to go to artists of repute rather than to shops, and some of the shops themselves have been improved, while the employment of an architect is recommended to guide the local builder. These changes in long-standing practice have not been made without a certain amount of friction, but there has been much less than was anticipated. It is obvious that certain classes of producers have felt the change: the amateur wood-carver, the third-rate artist, the older type of architect brought up in the drastic school of repair-work—all these have found themselves checked at one time or another. The man who thought himself above criticism has had to submit to it and does not realize that it is for the common good. And no doubt mistakes have been made. But the whole system is voluntary and not yet perfect. Most important of all, no committee has power to forbid or even finally approve anything which involves a faculty. The way to the Consistory Court is open to all, and the final decision rests with the Chancellor, who often has information the committees have not, which may lead him to set aside their advice.

THE CENTRAL COUNCIL

The whole system is linked together by the Central Council for the Care of Churches, composed of representatives of all diocesan committees, with additional members nominated by the Church Assembly. This body has an office at the Victoria and Albert Museum, South Kensington, which serves as a centre where necessary information of all kinds can be obtained. It is also arranged that this council can act through two provincial committees when desirable, thus securing independent action in the North; indeed, although the Central Council can do much by way of co-ordination, each diocesan committee is independent, both in appointment and organization. A working experience which in some instances is already one of 14 years has enabled a system to be built up gradually which has achieved an enormous amount of protective work. Ancient glass has been repaired, wall paintings preserved, woodwork saved from decay, medieval bells rescued from destruction, monuments cleaned and repaired, and irreparable harm prevented. Most of it is impossible to particularize, though certain details have been published by the Church Assembly in the reports already issued by the Central Council, in which full particulars of the growth and working of the whole organization can be found. It may be useful to recall that the late Archbishop Davidson wrote prefatory notes to the first and third of these reports, commending them and the system they describe, of which he was a strong supporter.

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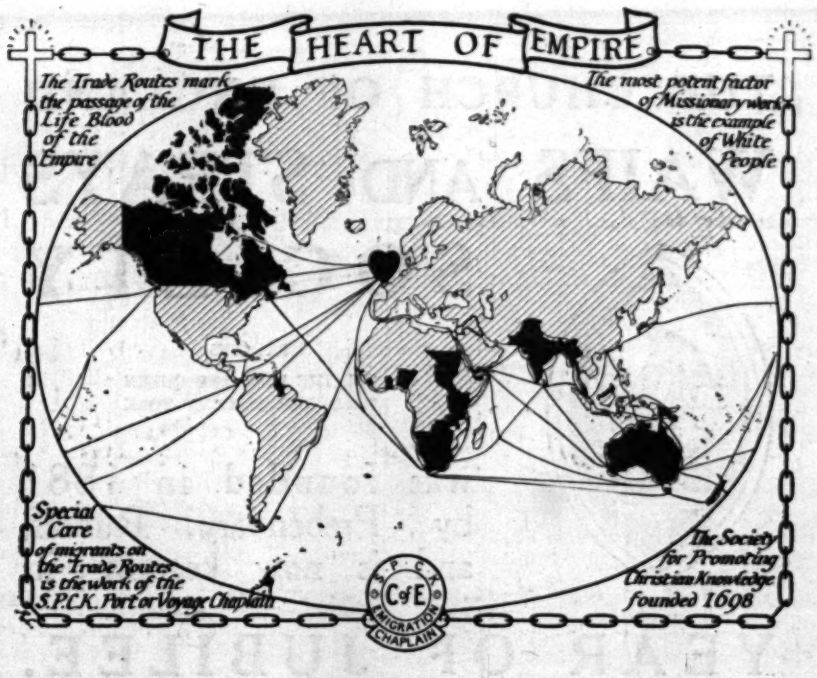
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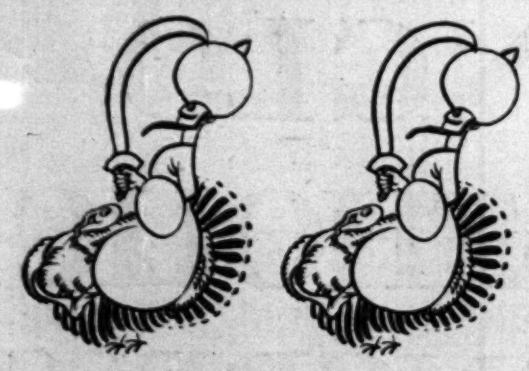

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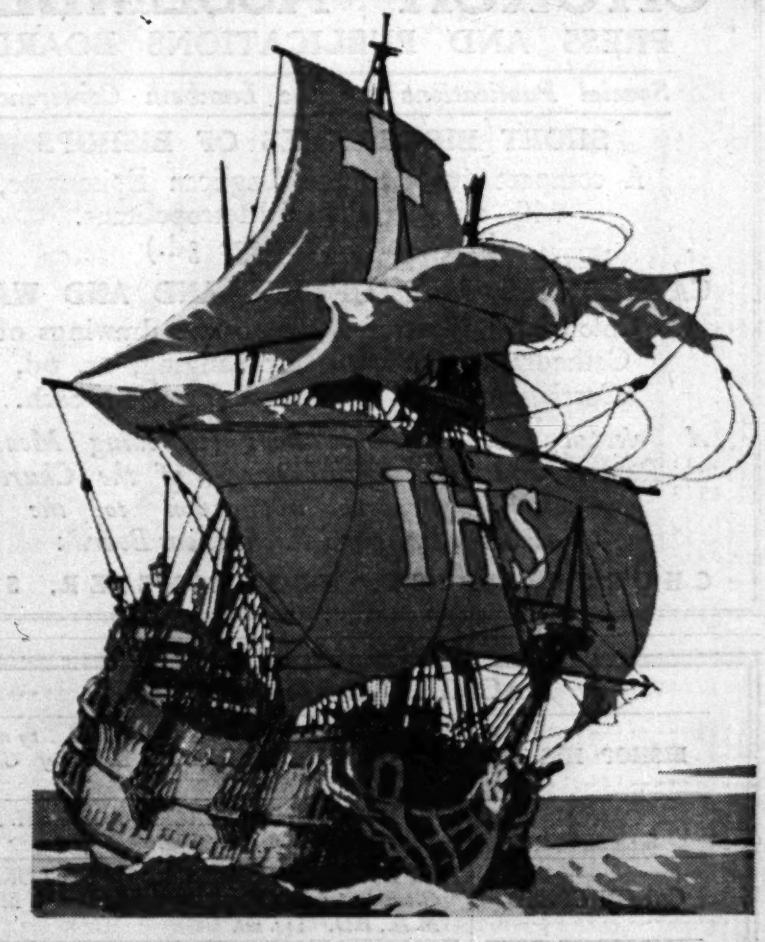

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The Fourth Congress begins next Sunday —June 29th to July 6th.

Subject—THE CHURCH.

This Congress will mark the beginning of three years of preparation for the observance of

THE CENTENARY OF THE CATHOLIC REVIVAL
July 8th—17th, 1933

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In addition large grants have been made to the Anglo-Catholic Ordination Candidates' Fund.

The Fiery Cross began its work and continues it in sure belief in the divine promise:—"Whatsoever ye ask the Father in my name, believing, he will give it you."

PREACHING THE FAITH

The Congress has a message to the whole country, and tries to preach the Gospel not only to those who go to church but to those who do not. Its main work has therefore been carried on on a basis wider than the parish by the provision of trained teachers and speakers and by means of Congresses, Conventions, Crusades, large-scale Missions in great towns and caravan Missions in country places.

The importance of teaching children is not forgotten. Particular attention is devoted to the training of those who instruct them by conventions for catechists and in other ways. Congresses and Conventions, &c., have been held in the following places: Liverpool, Leeds, Birmingham, Plymouth, Manchester, Newcastle, Cardiff, Brighton, Southampton, Norwich, Bradford, Stoke-on-Trent, Burton-on-Trent, Torquay, Bristol, Copford, Bournemouth, Wednesbury, Middlesbrough, London-over-the Border, Kettering and district, Tunbridge Wells, St. Albans, and Southend-on-Sea.

Convinced that the conversion of England depends as much on silence as on speech, the Congress has from the outset fostered the Retreat Movement in every way in its power: and to bring prominently before the Church the social duty of Christians a school is held yearly to study Catholic sociology, and several meetings in the Albert Hall have dealt with these subjects. On this department of its work the Congress has already spent more than £11,000.

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In all the Congress has given £48,000 for the help of Catholic Missions.

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